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The Pacific

FIRST PURE, THEN PEACEABLE; WITHOUT PARTIALITY AND WITHOUT HYPOCRISY.

WHOLE No. 1415.]

SAN FRANCISCO, CAL., APRIL 2, 1879.

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Communications.

The Chinese Question.

A LETTER OF AN ATLANTIC COAST CHRISTIAN TO HIS PACIFIC COAST BRETHREN.

To my mind it is unquestionably a fact that we at the East do not appreciate the position and true feelings of Pacific Coast Christians with regard to the Chinese. On the other hand, I cannot but think that there is an undue narrowness in the presentation of the question, when made by Western men for the Eastern. It must be remembered that the nation does not exist solely for the good of the individual as an individual; and it is not selfishness for it to speak and act and work for that which is for its own greatest good as a nation. There is a true national interest transcending the individual, and any one man or body of men in the great body can ask only for protection in the exercise of personal rights. That is not a right which is to the prejudice of another; that is not right which is unjust. We at the North—both East and West—held slavery to be unjust *per se*, and hence accepted it as one of the issues in the war of the rebellion. We at the North—both East and West—believe the doctrine of State Rights to be prejudicial to the interests of the nation, and we oppose it. We at the East consider the popular and prevailing course of action toward the Chinese upon the Pacific coast unjust *per se*, and prejudicial to national interests, and we accordingly, for a single instance, favored the President's veto of the bill for the restriction of Chinese immigration. You do not wish me to pronounce on the merits of that question, or to discuss the relation of the bill to the existing treaty. Better men than I are needed for that, and better have spoken. There are one or two phases of the Chinese question, however, which I have not yet seen in print, and which I have never yet heard discussed. I commend them to Christian consideration.

In the first place, if we have a right to restrict in any way the immigration of the Chinese, it is not because they belong to a particular race or nation, but solely because they are proved to be an unmitigated nuisance. I may grant that, for many reasons—not the least because they antagonize some who are not so worthy a laboring class as themselves—they constitute an element whose influence is bad and decidedly corrupting. It is a question, however, what body is to give the decision with regard to their corruption, and their going or staying. A mere color line cannot define the qualification. Nor does United States citizenship altogether satisfy the requirements. Whom do they harm? They cannot injure anything that is not already better than themselves—rather would it injure them. They cannot injure merely in the way of breaking wages, or glutting the labor market. They can only injure, properly speaking, as they corrupt the moral tone and character of citizens, metropolis, commonwealth, nation. If California were rigidly to follow out the principle which I am willing to allow may now demand the exclusion of the Chinese, the Chinese would shortly be followed by the greater part of the representatives of some other nationalities, not to say by many of the native Americans, or our Christian system of morals is false.

For another thing: We speak of the vice of the Chinese. They are vicious. People may go through the dens of the Chinese quarter, and then give their evidence with regard to the utter villainess of the haunts, the shocking and disgusting exhibitions of brutal lasciviousness, and I will allow that they tell the truth. But why did they go and see? If white men's money did not pay for the support of those degraded and abandoned wretches, such exhibitions would not exist. I have no means of finding out how many visitors take the low haunts as a part of the regular sights of San Francisco; but judging from the information I have been able to gain, the number is no small one. Now, when members of Christian

churches, not to mention non-Christians, pay their money to see those hideous exhibitions, whose hideousness they knew before they started, and some of them go again and again, what right have they or their churches to allege this Chinese wickedness as a reason for Chinese expulsion? As visitors they reward the wickedness, encourage and perhaps enjoy its sensuality, and then cry for punishment upon those who are no whit more guilty than themselves. It is a question if they are really as guilty.

The East says to the West, that it is competent for the cities to enact and enforce the most rigid sanitary measures, and even to tax the offending members for the necessary extra expense. I hear no good reason returned from the West for its not being done. The West seems only to reply, "We cannot." I think the Christians of San Francisco know why. When the vice of white men flaunts upon the street and in broad daylight, as it does; when the public sentiment openly allows, and not merely passes over, grossness and sensuality in every form—how can any sanitary measures be enforced which will avail against the Chinese? If Dupont street and the notorious block of Sacramento street cannot be kept clean, how can it be expected that the alleys of Chinatown should be freed from their living nuisances? What public sentiment says the white man can have, public sentiment cannot keep the Chinaman from having, and in his own heathen (?) way. I may allow all that any will say of Chinese immorality, but the class that is without sin among the whites ought to cast the first stone.

I do not know that we at the East would do very much better than you Californians have done, if the problem were ours to solve. It happens to be more yours than ours, and we wait on you. Under the present circumstances, it may be that it would be better if the immigration of the Chinese could be restricted—even those here sent home—but I am sure there is need of a great deal of the cleansing power of Christianity, and that of a Christianity pure itself. I know Christian churches have made great efforts among the Chinese. They have yet to make, as it seems to me, greater efforts among the whites; for until public sentiment, in San Francisco particularly, can be keyed to a higher pitch, I do not see how the problem can receive a truly Christian solution. So long as the stigma remains, put upon us by Chinese lips, "If that is Christianity, I do not want to be a Christian," I know it cannot. X.

The Prospective Legacy to the American Board.

STATEMENT BY THE HOME SECRETARY.

The public announcement has been made that by the unexpected bequest of an elderly gentleman, formerly deacon of the Second Church of New London, Conn., a considerable sum of money, possibly amounting to half a million of dollars, will in due time be placed under the care of the American Board as residuary legatee. This announcement has called forth from all friends of missions a grateful acknowledgment to that God of Providence whose are "the silver and the gold," and who knows how and when to turn the hearts of men, even "as the rivers of water."

How this bequest may be most wisely administered when it shall become a trust in hand, is an inquiry which may well suggest earnest and united prayer to God for divine wisdom. But just now it is important, for obvious reasons, to emphasize four facts:

1. The bequest is not yet in possession of the Board, and therefore cannot meet the necessities of the present year.
2. The time when the estate can be legally settled and the legacy can be available for missionary use, is also uncertain.
3. The precise amount which will then be bestowed is not yet fully known.
4. Whatever the amount may be, even though it were twice the sum which has been spoken of as the probable bequest, such is the breadth of the missionary work especially entrusted to

the American Board; that the entire amount, whenever received, can be judiciously and economically appropriated, without lessening to any degree the urgency of the immediate and imperative call for all the donations and legacies, larger and smaller, which constitute the ordinary annual income of the Board. For several years the declaration has been emphasized at each annual meeting that the imperative wants of our missions, as at present constituted, without entering into the wide-open doors calling to "regions beyond," required at least \$50,000 in advance of our average annual income. The lack of this additional income has caused the severity of that retrenchment which has so cut down the missionary estimates for successive years, that the result during the present year is approaching serious disaster. It will be remembered that our Foreign Secretary, at our last annual meeting, earnestly asked for an advance of \$100,000 during the present year, to meet immediate necessities.

We have been waiting long, and are waiting to-day, in vain, for authority warranted by increased donations, to provide in some missions comfortable buildings for the residence of missionaries, as well as for educational and church purposes; for the establishment upon a permanent basis of schools and theological seminaries; for help to the foreign publication department, which is painfully hampered and crippled; and for ability to employ most vigorously our native agency. At the same time the special call to enter Central Africa is ringing in all our ears. Indeed, the outlook toward our next annual meeting was becoming ominous, showing plainly that the churches were not only unprepared to respond to the pressing call for enlargement in the great fields of Northern China, of Japan, of India, of Turkey and of Africa, but that they were gradually withdrawing from the work already in hand, and that we should be obliged soon to face the mortifying question of retiring from some of our missionary fields. The warning note in this direction has been recently sent out to the churches.

As far as the prospective income for the present financial year is concerned, the outlook has not as yet changed. We now see a possibility for temporary relief in the not distant future, provided the regular contributions and legacies from churches and donors so continue and increase that all apprehension of further decline from these regular sources passes away. Should the decline continue during the remaining months of our financial year, so that we shall then be obliged to report a considerable debt, notwithstanding the fearfully reduced scale of our present year's appropriations, it will be one of the saddest records of our history. This would seem like a willful spurning of the splendid opportunity which the Lord is now putting into our hands. As friends of missions, this, then, is our test hour. We shall practically decide the question during the remaining months of the present financial year. If the regular donations move on steadily and strongly, it will show that at the next annual meeting, in October, a vigorous movement may be hopefully inaugurated for that honorable advance toward which we are all looking as so much to be desired. If the retrograde movement continues, it will be to us all a grievous reproach. We earnestly request pastors, churches and donors to take this matter seriously to heart, and so to respond through the regular donations of the present year that the report, at our next annual meeting, may enable us to thank God and take courage, as we hopefully enter upon what may be one of the most memorable years of our missionary history. We cannot but believe that the announcement of this promised gift will thus prove an opportune providence, enlarging all our ideas of the breadth of the foreign missionary work, and lifting us up to a higher missionary conception. Let this be our united expectation and prayer.

A man advertises for "competent persons to undertake the sale of a new medicine," and adds "it will be profitable to the undertaker." No doubt of it.

THE WOMAN'S BOARD OF THE PACIFIC.

Conducted by a Committee: Sarah Edwards Henshaw, O. A. Colby, Kate Kellogg.

Vacation and a New Term.

MY DEAR CHRISTIAN FRIENDS: The accounts that come to me of your excellent meetings are very inspiring, as in spirit I am present, and with eagerness and thankfulness partake of the joy that warms your hearts anew in Christian love, and sympathy, and activity in the work of the Master.

We are having a California winter. This morning I am sitting in front of an open window; the goldfinches are singing in the leafless fig-trees, and the stove has not been lighted. It is vacation time, and all but two or three of the pupils have gone to their homes. Our principal task of vacation is to make calls upon the native people. Every day, when not too rainy, the girls and Theodora, and one or two of her babies, would start out with me on this errand. We usually had one or two places in mind, and then allowed Providence to guide our steps. In this country, as you know, dates are kept in *old style*; so that although the Christmas of the Greeks comes on the 25th of December, the holidays come to them twelve days later than to us. The Armenians have Christmas on the 6th of January, O. S., so that their holiday is much later than all the others. The Greeks keep three days as Christmas, so the period of festivities is of long duration.

During these days, the people, men, women and children, sit and look out of the windows to see the new and gay costumes of passers-by, receive the calls of friends, and make calls themselves. As we walked along the streets, invitations came from people at the windows, many of which were accepted.

Theodora has lived in Broussa always, and has an aggressive disposition that finds out everything, knows everybody, and enables her to make her way wherever she wishes. She entertained us yesterday in the house of one of her persecutors (in the absence of the hostess) with an account of the trials she and her husband endured when they first declared themselves Protestants. The husband of this very woman, at whose house we were calling, had seized and tried to strangle Theodora's husband, (Peter) and by strategy only he escaped with his life to another part of the city. All their relatives and friends were opposed to them, stoned them and heaped insults upon them in every way, so they sold their house and removed to the Protestant quarter of the city. But they now live here in perfect safety, and her husband is studying to be a teacher. She is so great a help to me in getting acquainted with the people, and in many other ways, that I have thus introduced her to you again. The houses of all the pupils were inspiration points in our progress, but we visited at many intervening houses, and made new acquaintances.

During the three years I have been in Broussa I notice a greater hospitality among the people, less jeering at us as Protestants, and more encouraging and inviting work among the Greeks. It is a very difficult work, not only on account of the opposition of the bishops and priests, but also because of the insincerity and want of truthfulness among the people themselves.

I have been pleased with the spirit of interest in, and appreciation of, the school, as manifested by the parents of the day pupils. At one house, unexpectedly to us, we met an aunt of our orphan pupil, who has been with us two years. When she saw how comfortably the child was clothed, and how carefully provided for, and how healthy and intelligent she looked, she was so pleased that she wanted to hug me on the spot, but contented herself with wringing my hand and looking her thanks from tearful eyes.

To the surprise of the missionaries here, the native pastor has succeeded in gathering thirty pupils into his school for boys. There were so many applications from boys to be admitted into

this school, and so many begging for him to intercede for them, that he concluded, as I couldn't take them, to take them himself. He has a pleasant room, and has succeeded in keeping his pupils, although the priests have tried, by promises and threats, to get them away.

The Sunday attendance at the chapel is increasing. The pupils from both schools attend the Sabbath-school in the afternoon, so that there is encouragement to us in the work, although the progress has been less than we desired. I still have no assistance in teaching, except by the Greek master, who is an excellent teacher, and gives us hope that he will remain firm in the promise to remain to the end of the year, although the most strenuous efforts are making on the part of the bishops and priests to take him away from us. This under date Jan. 11.

From a journal letter commenced Feb. 4, we extract the following: I had several items in mind to-day that I thought might be of interest, but I did not jot them down at the time and they are irretrievably gone now. The fact is, I have two or three irons in the fire all the time. I am hearing two or three lessons at once nearly all day. During the morning study hour from eight to nine, when we used to have a quiet hour for writing, I am washing my breakfast-plate, making my bed, filling and cleaning lamps, watering the plants, giving a music lesson on the piano and another on the organ, in different rooms, hearing three or four children read in the Greek primer, and answering numberless questions as pupils are "getting out" their English lessons. If I stop to jot down one sentence, even, the last minute is felt all day.

To-night, after school, I jumped into a carriage I had ordered, to visit one of my former Armenian pupils, who, I heard, was in town very sick. I hadn't time to walk these short days, as the distance requires an hour; and I feared that if I put it off until Saturday she would be dead. The sick one was better, but I was very glad I went to see her. I stole a moment or two to run into the Orphanage, and say, "How do you do?" so it was after dark when we reached home. The girls were all very good during my absence.

We have twenty-five pupils in the school just now. There are many more who want to come, but there has been some opposition to requiring pupils to pay; so I have thought best to receive no more at present, especially as I have all I can do with the present number.

Feb. 11, 1879. To-day being a feast day, we have had much company. Mr. Richardson was sick, and I am glad to have his wife here to take care of him (on a visit of a few weeks). Aspasia, the youngest pupil, likes school so well that the other neighbors want to send their babies; but I can't take any more. Miltiades is a splendid boy, now a year old; he cries to come to school with his sister (Aspasia). Every morning his mother brings him for a little visit, after which he goes away quite satisfied. JULIA A. RAPPLEYE.

MORE SOUND THAN I EXPECTED.—The Boston correspondent of the "Intelligencer," a Dutchman, says: "Dr. Shaw, of Rochester, is reported to have described a Congregationalist as a Presbyterian who had left his catechism at home and forgotten where he laid it down. Of course, like all 'smart' sayings, this is at once brilliantly true and brilliantly untrue. A Congregationalist is not a Presbyterian any more than a town-meeting is a common council; and yet every thoroughly organized Congregational church is practically a representative government, while every wisely conducted Presbyterian church is a government by the people and for the people. If the allusion of the above *jou d'esprit* is to the relative orthodoxy of the two sects, I can bear my earnest and grateful testimony, after an observation of several years, to have found a far greater and more general 'soundness' in the faith than I was led to expect. I think your spy could return from this school bringing his grapes with him, and not raisins only."

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SANDWICH ISLANDS STATISTICS, 1878.—In the last issue of the "Advertiser" there was a most full and interesting report of Collector General W. F. Allen, Esq. Our limits will only allow the most meager summary. The total amount of exports is \$3,548,471.84; the total amount of imports is \$3,046,369.70. Thus it appears the exports exceed imports by half a million; thus the Hawaiian Kingdom forms one of a trio of nations whose exports exceed their imports. The United States is one of those nations. All other nations throughout the civilized world have a balance of trade against them, according to the newspapers. Considering the Treaty of Reciprocity, the United States derives the lion's share accruing from the commerce of the Hawaiian Islands. This is as it should be. More than 38 millions of pounds of our sugar crop go to the United States, and in exchange our Islands are importing from the United States machinery, groceries, and all the great staples of commerce. We do not wonder the Pacific coast of the United States is strong and united in favor of the treaty. The gospel precept is verified: "Give and it shall be given unto you." "Reciprocity" is the sound principle of commerce.—[The Friend.

Thus the governor of one of the New England States appoints the day for an annual fast. Shall we ever have such a day commended to us by the civil authorities of California? "I appoint Friday, the 11th day of April next, to be a day of public fasting, humiliation, and prayer. And I earnestly exhort the people of this state, upon that day, to abstain from all secular employments, and in their places of worship and in their homes, seriously, reverentially, prayerfully, to give themselves to the duty of repentance toward God. 'O, come, let us worship and bow down.' Striving to free ourselves from all the interests that mislead, all the sophistries that bewilder, all the doubts that terrify, the passions that ensnare, and the prejudices that blind, let us 'return to our God, for he will abundantly pardon.' Let us beseech his favor, that the labor of the husbandman shall not fail; that the tradesman and the manufacturer shall be prospered in all honorable enterprises; that the distress of the poor shall be softened; that the sick shall be restored; and the desolate everywhere shall be made glad; and finally, that he will hasten the coming of his kingdom on the earth."

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Home Circle.

Alone with Conscience.

I sat alone with my conscience,
In a place where time had ceased,
And we talked of my former living
In a land where the years increased.
And I felt I should have to answer
The questions it put to me,
And to face the answer and question
Throughout eternity.

The ghosts of forgotten actions
Came floating before my sight,
And things that I thought were dead things
Were alive with a terrible might,
And the vision of all my past life
Was an awful thing to face—
Alone with my conscience sitting
In that solemnly silent place.

And I thought of a far-away warning,
Of a sorrow that was to be mine,
In a land that then was the future,
But now is the present time,
And I thought of my former thinking
Of the judgment-day to be,
But sitting alone with my conscience
Seemed judgment enough for me.

And I wondered if there was a future
To this land beyond the grave;
But no one gave me an answer,
And no one came to save.
Then I felt that the future was present,
And the present would never go by,
For it was but the thought of my past life
Grown into eternity.

Then I woke from my timely dreaming,
And the vision passed away,
And I knew the far-off warning
Was a warning of yesterday—
And I pray that I may not forget it
In this land before the grave,
That I may not cry in the future,
And no one come to save.

And so I have learnt a lesson
Which I ought to have known before;
And which, though I learnt it dreaming,
I hope to forget no more.

So I sit alone with my conscience
In the place where the years increase,
And I try to remember the future
In the land where time will cease.
And I know of the future judgment,
How dreadful soe'er it be,
That to sit alone with my conscience
Will be judgment enough for me.

—[Spectator.]

A CONVERSATION WITH NATURE.

Forty years ago it was currently believed that there are in the sunbeam at least three essentially different principles—heat, which we experience when we stand in the sunshine; light, which manifests to us through our eyes the outer world; and still another class, characterized by bringing about chemical decompositions, and so called in those days chemical rays. As the decomposition of carbonic acid is such an effect, it seems to have been taken for granted that it was due to those chemical radiations, and not to light or to heat.

About 1837 I was attempting to germinate some seeds, and grow the plants coming from them in boxes to which light of different colors was admitted. In one of these boxes the light was red—it had passed through red glass or other red medium; in a second it was yellow; in a third, blue. At the time it was supposed that the heat constituent resided chiefly in red light, the light was most energetic in the yellow, and chemical force in the blue.

The seeds in the three different boxes came up. But very soon an unexpected fact appeared. Those that were in the blue and the red light did not lose their sallow appearance, but those that were in the yellow turned green, and developed themselves in a healthy, natural way. There could be no doubt that the green of a leaf and the decomposition of carbonic acid are interconnected phenomena. How, then, was the apparent contradiction to be reconciled—the one took place in yellow, the other in blue light, as was affirmed?

Here was a manifest difficulty, if not a direct contradiction. What must be done to get an explanation? Clearly, the right course was to have a conversation with Nature.

This, then, was what I proposed to do. To disperse a ray of sunlight by the aid of a prism into its constituent colors, and put into each of them a bottle of water containing a few grass leaves. To favor the answer which I was sure Nature would give me, or, if you please so to phrase it, to commend myself to her kindly attention, I dissolved in the water a little more carbonic acid.

The affair with me then was to direct a beam of sunlight horizontally into a room, and to separate it into its constituent colors—red, yellow, blue—and to put into each of these colors the bottles prepared, as has been said.

To make and keep the sunbeam horizontal and motionless while the sun itself was moving, required the use of what is called by optical writers a *light director*. This little instrument, by the aid of two screws, turns a piece of looking-glass into any position needful to reflect a sunbeam horizontally into a room. The beam comes through an aperture in the shutter, which otherwise keeps the room quite dark. As the sun is all the time moving, it is necessary that the screws should be continually turned to keep his ray steadily in the requisite horizontal position.

So my wife undertook to work the director and keep the ray in the necessary position. We had an arrangement that when she was tired I would take her place and she mine. We expected to have to work all the day, or at least as long as we could get the sun.

In that dark room, through which we were compelling a sun ray to pass in a stationary manner in spite of the motion of the sun, there were three present—Nature, my wife, and I.

By a prism the incoming ray was parted into its several colors, and bottles prepared, as aforesaid, with spring water and leaves, were set in the red, the yellow, and the blue lights. Or perhaps I ought to say that, to propound the question in a more acceptable manner, instead of mere bottles we used what were substantially their equivalent—inverted test tubes, in which the gases, if any should come, might be collected and examined.

We had not long to wait; we had not to consume the whole day. Ere my wife's tour of duty had expired, Nature had promptly answered us. On the grass leaves that were in the red and the blue there was nothing noticeable; on those that were in the yellow, bubbles of oxygen gas were rapidly escaping.

I took my turn at the director. My wife momentarily reported what was going on in the tubes. The tubes in the yellow light kept up their effervescence. Those in the red or blue did little or nothing, though the light fell on them for many hours. It was enough. Nature had kindly replied to our question. She had said to us: "Your predecessors were mistaken in supposing that the decomposition of carbonic acid is due to red or blue radiations; it is due to those that are yellow." Suggestively she added: "How could you think that my conduct was so contradictory, so complex? When you saw that leaves turn green in yellow light, why could you not accept the hint I gave? Now remember hereafter that the green of leaves and the decomposition of carbonic acid are one great fact.—[Dr. J. W. Draper.]

THE AFGHANS.

The Afghans are tall, of large and well-knit frames, muscular and hardy. Their strong, heavy features and dark skins give them a fierce expression of countenance; their black eyes—lids tinged with antimony to add force, beauty, and dazzling brilliancy to them—are full of fire, so that their swift, bold, and flaming glance is very impressive. They wear their hair shaved from the forehead to the top of the head, the rest falling in black thick masses to the shoulders. The dress of the people is of cotton, or of cloth called "barek," made of camel's hair, and is worn in two long and very full robes, the material used by the wealthy classes being of silk or cashmere; blue or white turbans with slippers complete the costume.

The garments of the young chiefs are often quite gay with gold-lace or gold-thread embroidery. This ornamentation is done by the women in the harems, who are very skillful with the needle.

Comte de Gobineau in his "Romances of the East" thus describes a young Afghan chief, whose name was Moshen, meaning "beautiful": "His complexion was richly tawny, like the skin of fruit ripened by the sun. His black locks curled in a wealth of ringlets round the compact folds of his blue turban striped with red; a sweeping and rather long silken mustache caressed the delicate outline of his upper lip, which was cleanly cut, mobile, proud, and breathing of life and passion. His eyes, tender and deep, flashed broadly. He was tall, strong, slender, broad-shouldered, and straight-flanked. No one would ever dream of asking his race; it was evident that the purest Afghan blood flowed in his veins."

The beauty of young Afghans is frequently spoken of by Eastern writers; but it would seem from the very nature of things as though this glowing description must be overdrawn; just as the handsome, pensive, young Ucaas of our well-beloved West Indian romance, James Fenimore Cooper, can hardly be recognized in the modern Modoc. Still, abundant testimony claims a dark and hardy beauty for the Afghan in his prime.—[Harper's Magazine.]

FAIR-WEATHER CHRISTIANS.

Disagreeable Sundays gift churches as honestly as the test of "lapping water" sifted the ten thousand troops under Gideon. Those who really want to get to God's house on a wet and wintry Sabbath usually do get there. The richest spiritual blessings are often obtained by those who submit to some hardship in order to do their duty. And what a melancholy spectacle to the eye of our loving Lord must be the sight of his own sanctuary on disagreeable days; and of his own "upper rooms" of communion when his disciples have turned their backs upon him! For one, I honestly confess that all the trash of the skeptics, from Renan or Huxley down to Ingessoll, do not inspire such misgivings of Christianity as a heart-power as are awakened by the spectacle of delinquent Christians in unfavorable weather. Next to that is the sight of a contribution-box after it has gone the rounds of a congregation who live in "ceiled houses" and keep their own carriages.—[Theodore Cayler.]

THE TRAGEDY OF LIFE.

Life is a monstrous disappointment, and death the only portal to peace. There is not a day that passes in which virtue does not sell itself for bread; in which some poor, harassed or frenzied creature does not rush madly upon death; in which the good are not persecuted, and the weak trampled upon.

Behind windows you look heedlessly at, tragedies red as any history or fiction ever painted are being played, and faces you admire mask with smiles an inward torture worse than the agony of the rack. Who, even in this audience, has realized the fulfillment of his early hope? Whose life has not its mortifications, its bitter concealments, its studied evasions, its poignant humiliations, its wild uneasiness, its wrestling and defeat? But we do not represent life. We represent the fairest portions and the highest level of it. Beneath us is the great mass of humanity, and they writhe and moan and weep; they toil and starve and curse, and fight and die. The world goes roaring on as heedless of those who fall as the gale in autumn is heedless of the leaves it strips from the tree, or the branches it wrenches away.

—[Rev. W. H. Murray.]

SOMETHING FOR EVERYBODY.

Dr. Hayes and Henry M. Stanley will accompany James Gordon Bennett to San Francisco in May to give the "Jeanette" a favorable send-off in search of the North Pole. Let's see: wasn't it announced the other day that Stanley was on his way to Africa again? Perhaps it was, but no matter. Traveling facilities are great in these days. And, by the way, the "Jeanette" has been entered in the Navy Register, so that she can have privileges, and draw on the regular service for men and means.

Dr. Hodge mentions this cheering fact: "While the great question of retaining the Bible in the public schools is under discussion, there is one school, thank God, from which it can never be excluded, and that is the Sabbath-school. Great as may be the corruption of the times, it cheers us to know that while six millions of children in our country—and some say seven or eight millions—are taught every Sabbath the truths of God's holy word, we need not despair of the future."

Fawsitt has recorded a curious experiment on the resonance of flames. A tuning-fork struck upon the table, and then held till the sound was inaudible, was placed in the tip of the flame of a Bunsen burner. The sound came out again loud enough to be heard at some distance. Sir William Thomson explains this result by supposing that the flame acts as a resonator owing to the differences in the density of the gases which it contains.

In the wall of the chapel at Ancey, one of the New Herbrides, has been placed a tablet to the memory of Dr. John Gaddie, formerly of Prince Edward Island, who was a successful missionary there from 1848 to 1872. On it is inscribed the noble testimonial: "When he came there were no Christians; when he went away there were no heathen."

When King William III, of England, was asked whether he could believe in the doctrine of fore-ordination, he replied: "I cannot help believing it; for I cannot degrade my Maker below the character of a wise man, by thinking that he acted without a plan, and without regarding the consequence of what he did!"

Jefferson's home at Monticello is to be sold at auction on the 20th inst. Jackson's "Hermitage," which was purchased by the State of Tennessee from his heirs, will probably revert to them, as the \$48,000 in bonds paid for the estate were never redeemed, beyond the amount of about \$4,000.

"First class in astronomy, stand up. Where does the sun rise?" "Please, sir, down in our meadow; I see it yesterday." "Hold your tongue, you dunce. Where does it rise?" "I know; in the east." "Right; and why does it rise in the east?" "Because the yeast makes everything rise."

A Russian army chaplain, preaching to one of the regiments departing for the seat of war, described the torments which would await the coward in the other world, by depicting hell as a place in which the sufferer would be up to his neck in brandy, and unable to drink a drop.

BROTHER GARDNER'S FIGURES.

The spelling is not according to the dictionary, but the moral of this arithmetic is first rate:

Dis maw'n' ez I war walkin' out 'mong de sunflowers in de back yard, began brother Gardner, at the last meeting of the Lime Kiln Club, Misser Darius Green, de white man, come 'long, an' dere war a powerful sad look on his face ez he leaned o'er de fence an' said: "Misser Gardener, dis sufferin' hez got to come to a cease!"

"Hez you got de shakes an' chills?"

I axed.

"Wuss dan dat, Misser Gardener. I'ze workin' all de long week for ten shillin' a day, an' whar de money goes I can't tell. De ole woman wants new clothes, de chilren want dis an' dat, de rent runs behin', an' I'ze gittin' desperit."

"Shoo! now, but let's make some figures on de fence," I tole him. "Now, den, you chew terbacker?"

"Yes, I chew 'bout ten cents' worf day."

"Dat's seventy cents a week. An' you drink lager?"

"Well, of course I drink a glass now an' den—maybe fifteen glasses a week?"

"Dat's seventy-five cents moah, sah. What d'ye do on Sundays?"

"O, go up to de beer garden."

"An' you spen' a dollar at least?"

"I guess so—maybe two of 'em."

"Say twelve shillins, an' dat makes two dollars an' ninety-five cents per week. I reckon you frow away at least free dollars ebery week, sah."

"Frow it away?"

"Yes, sah. Dat money would pay your rent an' buy your flour."

"But a fellow must hev some comfort."

"De same, sah. De greatest comfort in de world am to see de rent paid up, de family dressed up, de table loaded down, an' de ole woman able to go to church. You frow away three dollars ebery week, sah, an' den you go round cussin' de times, de wedder, an' de man who hez saved his money."

Gem! den, dat white man called me an ole black fool and a dog-stealer, but dat didn't alter de case a bit. He is frowin' away one-third of his weekly wages, an' den blowin' 'roun' dat he's gettin' desperit an' ready to head a riot. Doan' let me heah any member o' dis club spinnin' dat yarn, kase if he does dar gwine to be a committee of investigation, an' dat committee won't whitewash wurf a cent.—[Detroit Free Press.]

THE UNIVERSAL RUSH!

NAIL DRIVING FACTS.

First: That we are the largest direct importers of goods for the retail trade in the city.

Second: This being the case, and buying and selling for cash, we are enabled at all times to offer goods at prices less than they can be purchased for wholesale, as a rule.

Third: We offer advantages other houses cannot in the way of variety, quantity, style, etc., as we are in daily receipt of new goods.

Fourth: Our goods compare as a rule, in point of quality, with the goods of the best houses in America.

Fifth: Our one price system precludes the possibility of any one being taken advantage of, as we never deviate from the price fixed on all goods offered by us.

Sixth: As we are now offering unusual inducements, it cannot but be to your interest to call.

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AUCTION HOUSE.

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644 & 646 SACRAMENTO ST.

647 & 649 COMMERCIAL ST.

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460 and 462 Eighth Street, Oakland.

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Special attention given to care and appraisal of real estate. Subdividing of ranches into farms, and sale of same at public or private sale, in any part of the state. Correspondence solicited.

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BUSH & SCUDDER,

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Feb 19 11

E. D. SAWYER. A. E. BALL.

SAWYER & BALL,

LAW OFFICE,

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SAN FRANCISCO.

12 Feb. 1m

BIBLE SOCIETY.

PROMPT ATTENTION will be given to all communications respecting the Bible work in California and Nevada, including applications for grants of Bibles for needy Sabbath-schools, humane institutions, etc.; to questions regarding the object and design of forming Bible Committees, and mode of procuring Bibles for distribution among the destitute, etc., when addressed to the undersigned.

JOHN THOMPSON, Dist. Sup't. A. B. S.

10 June 79

Oakland, Cal., P. O. Box 182.

GILES H. GRAY. JAMES M. HAYEN.

GRAY & HAYEN,

Attorneys and Counselors at Law

420 California St., S. F.

2 Nov 78

PIANOS

Manufactured by

C. R. HALL,

12 TYLER ST., SAN FRANCISCO.

Purchasers of Pianos, when buying, should be sure to get one with three strings and IVORY KEYS, instead of imitation.

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BETWEEN BUSH AND PINE.

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The Finest Hats at the Lowest Prices

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LOCKHART & PORTER,

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16 O'Farrell Street,

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Special attention paid to embalming bodies preparing them for shipment.

16m 30m 40m 50m 60m 70m 80m 90m 100m 110m 120m 130m 140m 150m 160m 170m 180m 190m 200m 210m 220m 230m 240m 250m 260m 270m 280m 290m 300m 310m 320m 330m 340m 350m 360m 370m 380m 390m 400m 410m 420m 430m 440m 450m 460m 470m 480m 490m 500m 510m 520m 530m 540m 550m 560m 570m 580m 590m 600m 610m 620m 630m 640m 650m 660m 670m 680m 690m 700m 710m 720m 730m 740m 750m 760m 770m 780m 790m 800m 810m 820m 830m 840m 850m 860m 870m 880m 890m 900m 910m 920m 930m 940m 950m 960m 970m 980m 990m 1000m

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Fire and Marine

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No. 405 CALIFORNIA STREET,

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TOTAL ASSETS, JANUARY 1, 1878,

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JOHN H. WISE, President.

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1 Jan 79

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T-O-D-A-Y!

If you have made up your mind to pay \$10, we can please you for \$8.

If you think you can afford to pay \$12, we can suit you, we believe, for \$9.

If you are proud and rich, and willing to pay \$20, we can suit your fancy for \$15 or \$16.

If you have just spent your last half million for four-per-cent, and therefore feel poor, we can sell you a Spring Suit for \$8, and we have them for less.

Hats for the Million in all the Latest Styles.

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45 Years Before the Public.

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THE GENUINE
DR. C. McLANE'S
CELEBRATED

LIVER PILLS
FOR THE CURE OF
Hepatitis, or Liver Complaint,

Symptoms of a Diseased Liver.

PAIN in the right side, under the blade of the rib, increased on pressure; sometimes the pain is in the left side; the patient is rarely able to lie on the left side; sometimes the pain is felt under the shoulder blade, and it frequently extends to the top of the shoulder, and is sometimes mistaken for rheumatism in the arm. The stomach is affected with loss of appetite and sickness; there is usually general debility, and sometimes the bowels are lax; the head is troubled with pain, accompanied with a dull, heavy sensation in the back part. There is generally a considerable loss of memory, accompanied with a painful sensation of having left undone something which ought to have been done. A slight, trifling cough is sometimes an attendant. There are also complaints of weakness and debility; he is easily startled, his feet are cold or burning, and he complains of a prickly sensation of the skin; his spirits are low; and although he is satisfied that exercise would be beneficial to him, yet he can scarcely summon up fortitude enough to try it. In fact, he distrusts every remedy, and never gives up the idea of the disease, but cases have occurred where few of them existed, yet examination of the body, after death, has shown the LIVER to have been extensively deranged.

AGUE AND FEVER.
DR. C. McLANE'S LIVER PILLS, IN CASES OF AGUE AND FEVER, when taken with Quinine, are productive of the most happy results. No better cathartic can be used, preparatory to, or after taking Quinine. We would advise all who are afflicted with this disease to give them a FAIR TRIAL.
For all bilious derangements, and as a simple purgative, they are unequalled.

Beware of Imitations.

The genuine are never sugar coated.

Every box has a red wax seal on the lid, with the impression DR. McLANE'S LIVER PILLS.

The genuine McLANE'S LIVER PILLS bear the signatures of C. McLANE and FLEMING BROS. on the wrappers.

Insist upon having the genuine DR. C. McLANE'S LIVER PILLS, prepared by Fleming Bros., of Pittsburgh, Pa., the market being full of imitations of the name *McLane*, spelled differently but same pronunciation.

DR. HENRY'S
EXTRACT OF
SARSAPARILLA
WITH
IODIDE OF POTASS.
THE GREAT
BLOOD PURIFIER
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KING'S EVIL

purifies the blood, strengthens the nervous system, improves digestion, regulates the secretions, and finally brings about a complete restoration to health. It is suitable for all ages and both sexes.

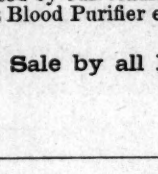
DR. HENRY'S SARSAPARILLA

his popular and truly valuable medicine com-
mon to effect the most astonishing cures; and
statements of good citizens are entitled to
credit, it is worthy the attention of every rheuma-
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endorsed by our leading physicians as the safe-
st Blood Purifier ever before the public.

For Sale by all Medicine Dealers.

A decorative logo for Redington's Flavoring Extracts. It features a central banner with the text "REDINGTON'S" at the top, "FLAVORING EXTRACTS" in the middle, and "FOR COOKING" at the bottom. The banner is flanked by ornate flourishes and leaves.

ARE the perfectly pure and highly concentrated
extracts from FRESH FRUITS, prepared with
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Mon,	Vanilla,	Rose,
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caterers and Confectioners, and are extensively
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throughout California and Oregon. We
carefully ask you to prove, by trial and compar
their general excellence, and their superiority
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pness as the most important point to be consid
23 an-tf

WOOD'S LIVER REGULATOR
Is our only Safeguard, and our only Hope!

causes the liver to strain all purities from the blood and, to have it returned to a pure state, then we should have no reason to complain; our health would be good because the liver is properly regulated. For if there is anything beautiful in this life, it is in that family, where the arrow of sickness has not yet entered its happiness; it is the grand center around which revolves all that is lovely and desirable in this world; where family affections meet and embrace, and all hearts most value and delight. It can be done by DR. WOOD'S REGULATOR.

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ENGINE, BOILERS, MARINE AND STATIONARY. PUMPING, HOISTING AND MINING MACHINERY, INCLUDING BATTERIES, AMALGAMATING PANS AND SETTLERS, CONCENTRATORS, ORE FEEDERS, CRUSHING ROLLS AND ROCK BREAKERS. ALSO, WATER JACKET SMELTING FURNACES, FOR REDUCING LEAD, SILVER AND COPPER ORES, QUICKSILVER FURNACES, RETORTS AND CONDENSERS, ROASTING AND CHLORIDIZING FURNACES, SUGAR MILL MACHINERY, WATER WHEELS, ETC., ALL OF THE LATEST AND MOST IMPROVED CONSTRUCTION.

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GEO. W. FOGG, Supt.

1810. 1879.

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FIRE INSURANCE COMPANY**

CAPITAL,	-	\$1,250,000.00.
ASSETS,	-	\$3,358,687.84.

Agencies in all Prominent Localities throughout the Pacific Coast.
LOSSES PAID, \$23,000,000.00.

N^o 2

Wm Imbaur

*Reduced Fac-simile of
the Second Policy issued
by the Hartford Fire Ins.
Co., February 8th, 1794.*

Sum Amount \$800- WHEREAS William Inlay Esq of Hartford

Premium received
 or whom else it may concern, wholly or partly, Friend or Foe, doth make Assurance
Lyell on the House of
 against Fire, and all Dangers of Fire: moreover against all Damage which on Account

Fire may happen either by Tempest, Fire, Wind, own Fire, Negligence and Fault of the Servants, or of Neighbours, whether those nearest or furthest off; all external Accidents and Misfortunes; thought of and not thought of, in what Manner forever the damage Fire might happen: *for the space of one year commencing on the eighth day of February 1794 and ending on the same*

Day of February 1995, both parties agree that the above Valuing is specially and voluntarily the
House at the Sum Insured

And the Assured, or whom it may concern, in case of Damage, or Hurt, (that need to give
no Proof nor Account of the value; but the producing this Policy shall suffice. And
in case it should happen that the said House
the Whole or Part, are burnt and suffer Damage on that Account. We do hereby promise

purposely to pay and ratify, within the space of three Months after the Fire shall have happened, due Notice having been given to us, and no Deduction to be made from the Sum affixed except Two and an Half per Cent. provided said Loss amounts to Five per Cent. under which no Loss or Damage will be paid. And in case of a partial Loss, all that shall be found to be saved and preserved; shall be deducted, after the Deduction of the Charges paid for the saving and preserving; and concerning which the Affured shall be believed on his Oath without our alleging any thing against it. And so we the Affurers are contented, and bind Ourselves and Goods present and to come, renouncing all Cavils and Exceptions contrary to the above said Conditions.

Reciprocally submitting all Differences to two Persons, One to be chosen by the Affured, and the other by the Affurer, out of Three to be named by the Affured, who shall have full Power to adjust the same; but in case they cannot agree, then such two Persons shall choose a Third, and any Two of them swearing

IN WITNESS WHEREOF, We the Assurers have subscribed our Names and Sum
assured in Halfp - the 8th Day of February
One Thousand Seven Hundred and Ninety four

£ 300.00.00 } Eight hundred Pounds
for the Hartford Fire Insurance Company

PACIFIC DEPARTMENT—SAN FRANCISCO.
A. P. FLINT, MANAGER.
GEO. L. CHASE, President J. D. BROWNE, Secretary

W. D. BROWNE, Secretary

The Pacific.

SAN FRANCISCO:

WEDNESDAY MORNING, APRIL 2, 1879.

TO OUR PATRONS.

Please examine the label on your paper, which tells the day of the month of the year to which you have paid; and if in arrears, remit promptly. If paper comes irregularly, or badly printed or folded, send postal card to "The Pacific" at once.

"The Advance" of March 20th pays us its respects. We are grateful for its compliment, over the right, in order to make way for one, "over the left." We are sorry that paper cannot appreciate what we say, and mistakes modesty for something else. It may be our fault; and it may not. We have always supposed our position well enough known where we are. We occupy the golden mean, and are with neither extreme. We are cool, calm and firm, because we think our position strong in its righteousness. We have too much good sense to go rabid. We have stated our convictions, and shall stand by them, in our humble way. We think we know what the matter is. The agitation is mainly political, and for political ends, and we care not to mingle largely in that fray. When "The Advance" is as familiar with the whole Chinese question as we are, it will have no less valor than now, we trust; but it may have more moderation and discretion. At present, the valor seems to us out of proportion. We have this to cheer us, in our low estate, that our alleged imperfect treatment of the matter renders some improvement practicable. Will "The Advance," since it has assumed the place of censor and mentor, please see that the Home Missionary Society hereafter sends men to this coast who have grit as well as grace, inasmuch as it is dissatisfied with those who are here already.

We have already made some mention of the bequests of the late Deacon Asa Otis, of New London, Ct. Dr. Alden speaks of it on the first page. The following is more in detail: The bequests, amounting to nearly \$750,000, are as follows: Amherst College, \$25,000; Yale College Theological Seminary, \$25,000; Bulkeley High School, New London, \$10,000; Bacon Academy, Colchester, Conn., \$10,000; First Ecclesiastical Society of New London, \$10,000; American Board of Commissioners for Foreign Missions, \$10,000; American Home Missionary Society, \$5,000; American Bible Society, \$5,000; American Tract Society, \$5,000. The balance of the property, amounting to over \$500,000, will go to the A. B. C. F. M. That this was grandly done, all can see. That there is room for other grand doings, of a similar kind, all can see. Now, right here, is our Pacific Theological Seminary, needing help and endowments more than any other institution of sacred learning in all the wide land; and still it hopes, and waits, and toils, and prays. It has received something, but nothing at all adequate to its great necessities.

The National Congress has now been in extra session two weeks, and has been so busy re-offering itself, in both houses, and in caucusing and scheming generally, that it has done little toward accomplishing the particular business for which it was called together. It was hoped that the session would be a short one, and it may yet be limited to a month; but the prospect increases of a long session, of skirmishing before the political contest of 1880. Neither party is yet united upon its exact policy or leader, and either may accept some new issue. Should the session be prolonged, a new bill concerning Chinese immigration will probably be introduced. We are opposed to any measures for the restriction of it, except such as may result from a modification of treaties. We hope the entire country may come, substantially, to our position—that there is no present danger of an avalanche; that the coming and going of the Chinese will regulate itself by the law of supply and demand; that no legislation whatever is required just now, and that all who are here shall be allowed to remain undisturbed, and shall be dealt by on the principles of justice, humanity, and religion.

Not many days ago, there was an eminent judge in Kentucky shot dead by a party to a suit at law, in which the judge, Elliott, had rendered a decision adverse to this particular party. We know nothing of the case and its

details, but we know that such a proceeding is a piece of barbarism, and the murderer is a heathen. The resort to assassination is so abhorrent to all true civilization and religion, that it ought to be visited with the most condign punishment. Still, this threat of assassination is continually in the mouths of some of our socialistic agitators. Some of them may be, if not severely frowned upon, in some crisis of anger and disappointment, tempted to put the threat into execution, here in the very streets. It ought to be made evident that no such assassination can occur here without results more swift, certain and dreadful than men have ever witnessed.

The Rev. Dr. Talmage, of the Brooklyn Tabernacle, was last week put on trial before the Presbytery of that city, for falsehood and deceit, the charge consisting of seven several specifications. The Rev. Dr. S. T. Spear, of the N. Y. "Independent," was appointed to defend him, as his counsel. We have not yet heard the result of the trial, nor, indeed, that it has been concluded. Dr. Talmage is not one of the preachers whom we specially admire, nor is he one whom many could commend as a model. Still, he has his strong points, and we are sorry to see him in trouble. He has the faculty of "vision" large, and baby-figures loom up as giants before him, in an egotistic haze, sometimes luminous. No doubt he often exaggerates and misrepresents. We have never supposed he did so very consciously, or with any evil intent. He may have been careless and inconsiderate. For that he should receive some mild censure—possibly, strong ones. Beyond them, we hope he may have a clean deliverance, since, in his way, he is doing a good work and should not be hindered.

A great disaster occurred two or three weeks ago in Hungary, where the Theiss, a large river running through the middle of that country south to the Danube, swept away the dikes protecting Szegedin, the second city in Hungary, and destroyed the whole city. Of the 9,700 houses within the city, less than 300 remain. Over 3,000 lives were lost, and property to the amount of seven or eight millions was destroyed. Not only the city, but ten thousand farm houses were swept away by the flood, and deaths are still occurring almost hourly from exposure, wounds, disease, and want of food. And more recently the intelligence comes that there is danger of another flood in the same region. The recurrence of such a calamity could occasion but little loss, except the loss of time in beginning the work of restoration. Those who have been familiar with the scenes in the vicinity of our interior cities, in flood years, are able to imagine with a good deal of accuracy the desolation in Hungary wrought by this deluge.

An interesting discussion is going on at Boston on the use among Unitarians of the evangelical or scriptural form of words, such as, "For Christ's sake," "In Christ's name"; calling Jesus, Savior, Son of God, etc. Mr. Savage, whilom of California, accuses his brethren of using these words so as to give the impression that they are more "orthodox" than they are. On the other hand, the old-time Unitarians claim they have as much right to these sacred phrases as anybody, and believe in them just as truly. Ex-President Hill is quite plain-spoken when he says: "To give up the Scriptural forms of expression simply because some new convert from orthodox misunderstands them—it is shutting the daylight out of the church, for fear of hurting the weak eyes of some stranger recently brought out of a dungeon." We notice that Mr. Savage tells his people that "This winter there has been hardly an objectionable thing presented at the theatres. At their worst, they have been simply amusements; at their best they have preached many good sermons. I had rather that a child of mine should learn morality from Shakespeare, than to learn religion from the sickly sentimentalism of religion which has come down from the swamps of medieval superstition, which would have been dried up long ago had they not been protected by the cathedral roof of popular reverence." It is to be presumed that various good people in the Unitarian fold are not specially anxious to have the modern theater protected by cathedral roofs. Very likely they have not thought it necessary to champion the theater at the expense of the church.

In looking through the notices of deaths in the "Religious Herald," of Hartford, Ct., date of March 13th, we found the names of twenty persons whose age was given. The oldest was 110, the youngest 30, and the average

age was 66. One third of the whole were more than 80. Such longevity could only be attained in a reasonably good climate, in a land of steady habits, and among an industrious, temperate, moral and religious population. In such communities, as are many in that state, it becomes obvious that "the meek shall inherit the earth," in one sense of the declaration, at the least. We immediately took up a California paper with notices of 11 deaths of adults, oldest 80, youngest 24, average age, 50. In our climate and amid the cheery influences of the scene, we should live longer than our Eastern friends were we as temperate and as godly as they. Push the Temperance column.

Thoughts of God from a Preacher's Standpoint. IV.

BY J. B. THRALL.

Science! What a deal of talk there is about Science in these days! It is to be expected that men will talk modestly, or enthusiastically, about that which they are studying or have just discovered. But we talk bravely about Science as if we had discovered all about it—as if it were at last settled that Science shall overthrow its author. Men talk about what they know, as if what they know had cut off God. "A college-boy," says one of our thinkers, "wonders, in the first burst of his earliest thinking, if he must give up his mother's God." Science, in the first burst of its new discovery of an old truth, viz., that the phenomena which used to be attributed to the agency of mysterious beings are explainable on natural grounds, pursues its wise lips and wonders if it must give up the God of History and the Bible. Science has at last found some laws and phenomena moving steadily onward like a stream. It has traced this stream upward and downward. The stream is found to be like an underground river that has risen for a short distance to the light of day. It comes out of mystery and disappears into mystery. Science concludes that the stream has no source except its own appearance, no mouth except its own disappearance; that although it moves in a current and otherwise follows the analogy of an ordinary river, it must for all that be a lake with a current running through the midst—a lake, self-originated, self-contained, self-dependent, without a source, and without an outlet. Verily, incredulity has grown childishly credulous. Now, is that thinking the thoughts of God? Is that broad, and generous, and growing. Is not that narrow and self-limiting? "Let the potsherd strive with the potsherd of the earth." "Shall the clay say to him that moldeth it, What makest thou? Or God's work say, He hath no hands?" But it is safe to say that no true scientist reasons just thus or talks just thus. At all events, they manage to avoid the bald appearance of such reasoning by finer speculations, and the semblance of such talk by new nomenclatures. Only the boys that train after the men talk and reason thus. "A little philosophy," says Bacon of Verulam, "inclineth men to skepticism, but depth of philosophy turneth men back to religion."

Science is knowledge. Whose knowledge? Man's knowledge. Then God's knowledge may quite possibly be much larger than what we so bravely call "Science"—as if the very word held within itself a subtle power to overthrow argument. It is not modest to lay claim to having made and fully understood that which we have only discovered, and are still curiously and somewhat unsuccessfully studying. It is not modest to say that we know that there is no higher intelligence than our own—seeing that we are not employed in making a world, but only in picking up facts along our journey through the world, as a traveler picks up pebbles by the wayside. How must the Almighty look on such business? What would the earth think of the moon, if the moon were stoutly to insist that the earth revolves around it, simply because that poor little satellite of ours has no other standard than herself by which to judge? It would not be modest in the little ignorant moon to talk thus. Only the sense of superior power and superior knowledge should talk thus. And is not man swung as a stone in a sling by the omnipotent arm of God? Let slip the thumb, and where then is the stone? Flying through the spaces of God! It would not be modest for the earth to say that the sun revolves about it as a satellite. Yet the earth was once immodest enough for this—for Galileo was shut into a dungeon for saying that the earth revolves about the sun. Judging from the precedent of our ancestors, we, too, are in danger of hasty conclusions. Is it not possible

that we of to-day, like all the world in Galileo's time, are impeachable before the Bar of God of high immodesty? Benicia, Cal., March 21, 1879.

"Hear the Other Side."

In the discussions which have arisen on the Chinese question, not a few of our public speakers and writers for the public press speak very contemptuously of the arguments and motives of those at the East who do not adopt our prevailing views in California. It is said they do not know anything about it there; they are "psalm-singers," "old women and preachers"; they have "the cant of the brotherhood of man," and so forth and so on, *ad nauseam*. Is it not time to treat the question in some higher vein than this? Let us remember that there are a great many men at the East who have lived in California as long as most of us, and are the peers of any of us in judgment. Take a man like Rev. C. G. Ames, now editor of the Unitarian paper, "The Register," in Boston. We specify him partly because he is not at all of our way of thinking in theology. His denomination sustains no missions in China. His views are not colored by what some people regard as the amiable, and others as the sniveling weakness of missions. He has lived here several years. But yet, on purely social grounds, he points out that we have quite as much to fear, in the long run, by the policy of exclusion as we have to hope from that policy. Is it not wise to listen and hear what these men, who surely have no more axes to grind than ourselves, have to say on these questions?

For one, I do not like to notice the tone of contempt with which some Eastern journalists, lecturers and clergymen treat California's best-framed arguments, such as those of Mr. Davis or Mr. Booth. It may be a strong temptation to retort in kind; but that is not an effective weapon as a man's reliance. We shall have to settle this question not here in our state, but before the world. It is poor policy to despise an antagonist. Think of our flippant penny-a-liners affecting to look down upon men of the stamp of Pres. Woolsey, Prof. Williams, Rev. Dr. Speer! This whole matter has wide reaches as regards trade, diplomacy, politics, missions, philanthropy. It is no wonder that wise men stop, when it is proposed to introduce a new policy of discrimination into our laws and treaties. If there are urgent reasons for adopting that policy, there are urgent reasons for thinking twice, and thinking clear through and round the subject, before we definitely enter upon the process of exclusion. These sentences of Mr. Ames it will not hurt us to ponder:

"In striking the Chinese laborer we run the risk of hitting the American laborer by the recoil." "The introduction of narrow and crooked methods into international policy may yet be a worse plague than the Chinaman." "It is already evident that those who are most clamorous against the Chinese are quite prepared to serve all cheap laborers with the same sauce."

Despite all the fun that is attempted to be made of "glittering generalities," of "human brotherhood," it will be found that it is the common white man, be he either Yankee, Irishman or German, who can least afford to countenance the entering of that wedge by which the lowly people of any race are discriminated against on account of their race. Once the principle be sanctioned, and might become the final determiner of right.

Doubtless there may be what is called "cant" and "gush," but that will be on both sides. Nevertheless, one stubborn thing remains. The Chinaman is a man. Gen. Miller may bring down a Republican house by telling us that "we have been too long from home to be told that he is our elder brother." It is to be hoped that we have not got so far from home as to forget one of the fundamental facts of our religion. Whatever we do, or think it right to do, we must obey the Golden Rule. When it has been said to us Christians, "Why, Confucius enunciated that rule five hundred years before Christ," we have answered: "But Confucius only stated it in its negative form, Do not unto others what ye would not have them do to you; but our Master stated this truth in its positive form, Do unto others what you would have them do to you." By as much, then, as our code of international obligation is higher, let our conduct be higher, too. ALON.

"The Friend," of Honolulu, states that "at the temperance gathering held at Fort Street Church, Sabbath evening, 22nd ult., 107 signatures were obtained to the pledge."

Home Missionary Col.

CONDUCTED BY REV. J. H. WARREN, D.D.

Office: No. 7 Montgomery Avenue—Room 23

Some Thoughts and Figures.

THE NEW CONSTITUTION.

Shall it be accepted or rejected? This is the question from one end of the state to the other. Thirty years—one generation—under the old one! Has the time come for a new constitution? For better or worse the matter is to be decided in about thirty days. To many it is an issue of supreme importance. The question is getting hot between capital and classes that have no capital or credit. Between conservatism on the one hand, and a sweeping revolution on the other, that fight will soon be decided.

We underrate none of these issues. They are important and vital to the welfare of California. But as we look at the future of our commonwealth, another question comes up, overshadowing the new constitution in its greatness and seriousness. It is that of

THE NEW GENERATION.

The time has come when we are forced to forecast the future of this state. Those who have been active in the work of the last thirty years are soon to be succeeded by those who have been born and reared on the ground. In the thirty years to come the native-born will own the farms, work the mines, carry on the varied industries of the factory and shop, teach our schools, make and administer our laws, adjust the interests of capital and labor—in fact, own the commonwealth, with all its possibilities for good or evil.

What is the prospect? Some say, "Dark." The new generation does not promise well." To judge by those who crowd the water-front and sand-lots; who are housed in the Industrial School and House of Correction; by the two hundred who, at the early age of only one score years, are in San Quentin; and by the inevitable outcome of at least one hundred thousand children who are seldom or never seen in our Sunday-schools, growing up unused to moral restraints—the state will certainly fare ill if it comes under the domination of such. There can, therefore, be no greater or better work done than to rigidly train those who are so soon to come into power, that they may be a power for good.

The most hopeful element of this new generation is that which is found in the Christian families and Sunday-schools of the land. If in the five or six hundred Sunday-schools which open their doors every Sabbath day to some fifty thousand children the right instruction is given, we may be sure that the work already done will not be lost—the advance made will not go backward.

It was with extreme satisfaction we hailed the organization of the Nortonville Sunday-school into an auxiliary of the American Home Missionary Society. The work of such an auxiliary is to train the children to take good care of their mother country, California. The same important matter is also being considered by the Sunday-school in Suisun. We hope to hear that other Sunday-schools are coming into line.

HOW WE STAND.

Since we published the contributions of our churches to the American Home Missionary Society in THE PACIFIC of March 12th, we have received from New York a statement dated March 6th, that California was credited with about \$2,385.50 to March 1st. To this we add Dr. Clark's account, which has since been forwarded, amounting to \$919.96. There have also come into the Financial Agent's possession the following amounts:

Mrs. Wilson.....	\$ 1 00
First Church, Petaluma.....	34 50
Second "Oakland.....	20 00
J. Fuller, Cherry Creek, Nev. 1 50	
First Church, Oakland.....	310 88
Cong'l church, Suisun.....	6 10
"Lockeford.....	35 00
	\$408 98

The Treasurer of the First Church, S. F., has about \$720 00

Making a total for California from Apr. 1st to Apr. 1st, of not less than...\$4434.44

We may say not less, because we have received one or two reports of money raised in some of our missionary churches which has not yet appeared in print. If our figures are at all in the neighborhood of right, there is to our credit in New York, \$6,934, including the appropriation of \$2,500 by the parent Society. The Society has voted the last year for its work in California, \$6,825, leaving some \$109 in our favor. The above statement we hold, of course, subject to modification when the exact amounts come in.

It is evident that we cannot remit the most active effort in getting our churches to work with all might and main to come up to our central figure of \$2.00 per resident member before the meeting of the next General Association.

Religious Intelligence.

THE WEST.

The brother upon whom has devolved for many years past the responsibility for these "West" columns, finding some relief from overwork indispensable, has requested Rev. George Morris, of West Alameda, to take his place. Bro. Morris has consented to do so, at least for a while. As conductor of "The Rescue," Bro. Morris has had considerable editorial experience, and has proved that he knows how to gather items and make paragraphs. We bespeak for him the prompt and general co-operation of the brethren. Let postal cards with items of intelligence load every Monday morning's mail; and let him see the reward of his otherwise unpaid toil in finding our churches better acquainted with each other's state, and more closely knit together in the fellowship of Christ. Address him at THE PACIFIC office, No. 7 Montgomery Avenue, San Francisco.

The Bay Association will meet in Room 23, No. 7 Montgomery Avenue, in San Francisco, Monday, April 7th, at 11 A. M. Essay by Rev. J. H. Merrill; Review by Prof. J. A. Benton; Sermon by H. E. Jewett; Text for Plans, —. H. E. JEWETT, Scribe.

The Valley Association will hold its next quarterly meeting at Sacramento, on Thursday, April 10th. The programme is as follows: Greek Lesson, Gal. iv.; Exegesis, Gal. iv.: 21-31, F. H. Wales; Sermon plans, Gal. iv.: 18; Sermon, Jesse Wood—Alternate, Martin Post; Book Review, T. Baileys. A full attendance is desired, as it is expected that a candidate for licensure will be present.

F. H. WALES, Secretary.

We are glad to learn that Clayton Congregational church is spiritually alive to her interests. From a sickly and torpid condition she has been helped to soundness and activity by the Physician of souls. Congregations are increasing, prayer-meetings well attended.

At Pacheco the work is moving forward. The attendance on public worship is good. The building is progressing, and it is hoped to complete it in a few weeks, and be ready for dedication. Last week Monday and Tuesday the ladies of the Congregational church at Martinez set lunches for the public, and realized from them about sixty dollars. In the evenings of Thursday and Friday they gave exhibitions, with tableaux and scenic displays, of Norse, Grecian and Roman mythologies, from which they realized about \$140. Mrs. J. M. Weeks, formerly of Sacramento, had charge of the evening entertainments. Her energy and skill in such things are unsurpassed. All this was done by the good ladies of Martinez to pay off the debt on their church. They have succeeded, and are to be congratulated on their success.

Good news comes from Santa Cruz. A revival is in progress, in which both Congregational and M. E. churches are receiving additions.

Rev. J. B. Thrall, of Benicia, is reported to have resigned his position as pastor, but his people are unwilling to accept the resignation.

Rev. Aaron Williams is laboring earnestly and successfully among the Welsh in San Francisco and vicinity.

The dedication of the new church in Green Valley took place on Sunday last. The Revs. Dr. Warren and S. V. Blakeslee, and Bro. F. J. Culver were present. One hundred and twenty-five dollars were raised upon the occasion.

At the Club last Monday the topic of conversation was, "The emphasis to be laid in our churches on distinctive Congregational principles." It was opened by Rev. Mr. Rowell. There will be no meeting of the Club next Monday, on account of the meeting of the Bay Association.

The Ministerial Union will meet next Monday, at 4 P. M., at the Methodist Book Depository, Market St.

We again call attention to the vocal and instrumental concert which our friends of the Centennial Sabbath-school propose giving, for the benefit of their library, at Teutonia Hall, (Howard St., between Ninth and Tenth) on Thursday evening, April 10th. The object is a worthy one, and the entertainment will be well worth the price of admission—50 cts.

Letters from Rev. Mr. and Mrs. Watkins, and Rev. Mr. and Mrs. Kilbourn,

ALL UPON
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PRINTING,
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Young Folks.

The Smiling Dolly.

I whispered to my Dolly,
And told her not to tell
(She's a really lovely Dolly—
Her name is Rosabel).

"Rosy," I said, "stop smiling,
For I've been dreadful bad!
You mustn't look so pleasant,
As if you felt real glad!"

"I took mamma's new ear-ring—
I did, now, Rosabel—
And I never even asked her—
Now, Rosy, don't you tell!"

"You see, I'll try to find it
Before I let her know;
She'd feel so very sorry
To think I'd acted so."

Still Rosabel kept smiling;
And I just cried and cried—
And while I searched all over,
Her eyes were opened wide.

"Oh, Rosy, where I dropped it
I can't imagine, dear!"
And still she kept on smiling—
I thought it very queer.

I had wheeled her 'round the garden
In her gig till I was lame;
Yet, when I told my trouble,
She smiled on, just the same!

Her hair waved down her shoulders
Like silk, all made of gold.
I kissed her, then I shook her;
Oh, dear! how I did sould!

"You're really naughty, Rosy,
To look so when I cry.
When my mamma's in trouble
I never laugh; not I!"

And still she kept on smiling,
The queer, provoking child!
I shook her well, and told her
Her conduct drove me wild.

"When—only think! that ear-ring
Fell out of Rosy's hair!
When I had dressed the darling
I must have dropped it there."

She doubled when I saw it,
And almost hid her head;
Again, I whispered softly,
And this is what I said:

"You precious, precious Rosy!
Now, I'll go tell mamma
How bad I was—and sorry—
And oh, how good you are!"

"For, Rosy, I hadn't lost it—
You knew it all the while,
You knew I'd shake it out, dear,
And that's what made you cry."

—St. Nicholas.

THE FUNNIEST GENERAL IN ALL THE WORLD.

Ever so long ago, there lived and fought in Germany a mighty general, and he was awfully funny. I think he was about the funniest general in all the world.

He was very fat and very clever, and, like all fat, clever people, he loved little children. The father he grew, the more clever he grew, and when he had a dozen or so of children about his knees, he wasn't much of a general, as generals go, not much of a fighting general, I mean.

But we must give the name and date of this general, and so crack the historical nut-shell, before we can set our readers the sweetest of our story. This we will do in a single paragraph, and we shall have all the rest of the space to tell you about the agreeable general, and the funny things that he did.

Procopius, or Procope, the famous fat general, was a Bohemian, and became commander of the Hussites, who were almost an army of giants, in 1424. He won many victories with his terrible army, and caused the princes of Moravia, Austria and Saxony, to sue for terms at his feet. The fame of his great deeds and wonderful victories filled all Europe for eleven years, when he was killed in battle in 1434. Now, the historical nut-shell is cracked, and we will have some account of the funny fat man who loved the children.

In the summer of 1432, good-natured Procopius and his tall army came marching through the hot mountain passes into Saxony, and encamped in a very lovely valley on the banks of the Saale, and invested the old walled town of Naumburg. It was cherry-time, a lovely time of year to lay siege to the tough old town, and the valley was full of cherry trees, which was calculated to make fat Procope and the tall besiegers, who were very fond of the good things in the world, contented and happy. So, while a part of the army besieged the town, the rest went cherrying, and a very comfortable time they had.

But the Saxons who were shut up in Naumburg were resolute and stubborn, and refused to yield. The golden moon that hung over the Saale on the still nights when June perfumed the vale with roses, waned, and halved, quartered and rounded again; but the Saxons gave no signs of coming to terms with the fat general. And Procopius, although generally so clever and good-natured, began, we are very, very sorry to say, to lose his patience and his temper.

It was far past midsummer. The roses were falling, and the cherries were rotting, and Procope himself was getting sour. So one morning he put on his high-heeled boots, and seemed to be unusually out of sorts, and he sent a terrible message to the good people of Naumburg that, if they did not surrender the town before the end of the week, all of the people in it should at last be put to the sword.

Oh, then there was distress in Naumburg. Yet the sturdy old Saxon lords refused to surrender the town.

But at last the store of food in the town was nearly gone, and strong walls grow weak when the people have no bread. The women began to be hungry, and the children to cry for food.

What was to be done? They called a council, but the council could do nothing. The besiegers were strong with-

out, and the corn was gone within, and their lives were forfeited if they opened the gates to the enemy.

There came to the council an old German schoolmaster, and when the lords and chief men could offer nothing, he begged leave to say a few words to them.

"Procopius," said he, bowing very low, so that his queue stuck out like a horn behind, "is very fat."

"That will not help our leanness," said the lords.

"Fat men are very clever," said the spare old pedagogue.

"All the more inglorious to die at the hands of a clever man," said the lords.

"And clever, fat men love children," said the pedagogue, looking very wise.

"That does not help our case," said the lords.

"A man who loves a child will not harm the parent," said the old pedagogue.

"But the Hussites do not love our children."

"Every man has a tender place in his heart," said the wise pedagogue. "Get at that, and one is safe."

"But how does that apply to us?" asked the lords.

"Listen," said the pedagogue, looking still more wise, and bringing the tip of one finger over into the palm of his other hand, in a very knowing way.

"Procopius loves children, and when they are around him, he grows jolly and mellow, and his heart gets warm, and his sternness all melts away like a glacier in the spring sunshine. Send the children of the town out of the gates to him. Tell them to cling about his knees, and climb up into his lap, and when he begins to pity them, and grow fond of them, tell them to beg mercy for us, and the foodless town of Naumburg."

That quiet summer afternoon the gates of Naumburg swung open, and a long procession of little boys and girls issued forth, and wended their way through the astonished Hussites to the gay pavilion of Procopius. We fancy we can see them now, and an old German picture we have seen helps our fancy. This odd picture represents the old pedagogue following behind with a bundle of books under one arm, and a brisk switch in the other hand, with which latter implement he was refreshing the memories of some of the little boys in the rear by a wise application in the usual way.

When Procopius saw them coming he seemed mighty pleased, and with large eyes and puffed lips he waddled out to meet them. The little girls seized him around his funny legs, and hugged him tight, and the little boys began to say: "O, good Procope, we've come to you to protect us."

What could Procopius do? He tried to be hard, but it was impossible. So he sat down under a big cherry tree near by, and the boys and girls in a few minutes were running all over him like goats over a mountain. His heart was besieged, and a breach was soon made in its weakest place.

He put his hand on one little boy's hair and kissed another little girl, who looked so pretty and innocent that he could not help it. And his great arms clasped a half a dozen children at once, and his heart grew warm and mellow, and he found that he could resist no longer. So the clever fat general suddenly cried out:

"It's no use. I can't see the children suffer, you know. I guess I shall have to surrender."

Then he ordered the Hussites to bring him baskets of cherries, and he and the children had a cherry feast, and great was the happiness on the banks of the Saale, near the foodless town of Naumburg.

The children returned to the city at night, and each one hugged and kissed Procopius as they parted, and said in a low, sweet voice:

"Spare for our sakes, the town of Naumburg."

The moon hung over the Saale in the golden air, and in the late hours dipped behind the far mountains. The sun rose fair, and the watchmen looked down from the grim walls of Naumburg on the long valley; but Procopius and the Hussites were gone, and a happier day never was seen in the town.

For four hundred years the Saxons have loved to recall this delightful event of history, and have celebrated it by the "Kinderfest," or "Children's Fete," or, as it is often called, "The Cherry Feast of Naumburg." This festival corresponds to our Fourth of July, and occurs on the 28th of July, and a right glad day it is to the children of Saxony. And, would you see how long the happy influence of a single good deed may last? why then, when you go to Germany, drop down to the Saale in the summer time, and eat some cherries with the Children's Fete, in honor of the funniest general in all the world.—St. Nicholas.

SAFETY IN FEAR.

"There, mother! will I do now? Do I look nice enough?"

Frank's mother looked up at her boy. It almost saddened her to see Frank growing so tall and manly. Why, it seemed but yesterday that he was a little fellow in knee-pants. She stood up to give a finishing touch to his cravat, and then, laying both hands on his shoulders, said: "You're going to call on Mary Weston, are you?"

"Yes, mother. You don't mind, do you? I'll not be late, and you see I've brought you the last 'Harpers'."

"No, my son, I shan't mind; only, Frank, the Westons all drink wine; I know it to my cost. Frank, don't take even one glass."

The boy flushed; he was sensitive on this subject, and his mother knew it, and seldom referred to it. He had

never touched liquor; but his father had died when he was a little baby, and Frank knew that he might still have been alive if he had not tasted wine. Strangely enough, just because of that Frank never liked to be warned about his danger. He did not wish to be thought weak, not having yet learned that "when we are weak, then we are strong," if we depend on Christ's strength.

"Have no fears, mother dear! I wish that wine were not such a bugbear to you. Good-night till ten o'clock."

As the Westons lived some way out of town, Frank had a cold walk, and when he reached the house he felt quite chilled. After chatting awhile with the whole family Mrs. Weston said: "Mary, your friend has had a cold walk; you'd better take him in the dining-room and give him a glass of wine."

Frank really did not care for the wine; he would have preferred a cup of hot tea or coffee. But the room was full of people; a Mr. Denison, whom Frank had never met before, was there; and so the young man followed Mary into the next room, hoping to be able to refuse when they were alone.

"Mary, I don't really care for any wine."

"O, yes! Please take one glass; it will warm you up. Here! now that I have poured it out you can't refuse."

The young girl handed the glass; and as she said, Frank could not refuse, weak, foolish boy that he was! But as he took the glass, Mr. Denison came and stood between them.

"Young Weston, I was your father's friend, and since he has gone, will you allow me to take his place for one evening and ask you not to take that wine? I venture to say that if Miss Mary would brew us a good cup of coffee, we would both enjoy it more. Is it not so?"

Mr. Denison's manner was so kind that Frank could not take offense, and he said, brightly: "Indeed it is. I was wishing some one would propose coffee rather than wine."

Mary was gone in a minute, and Mr. Denison drew the boy to one side of the room and talked with him in an undertone. "Frank," he said, "I call you so; for it was your father's name, and we were always 'Frank' and 'Ned' when together. I know just how you feel about this matter of wine. Because your father drank you do not like to refuse, for fear people will think you are afraid. My dear boy, make up your mind to be afraid—that your only safety lies in being afraid. When your father and I were about your age, we were urged to become members of a temperance society. I knew that my father had been very fond of liquor; and that there was a chance that I might have a taste for it; so I joined. Your father laughed at my fears. 'Thank goodness,' he said, 'I come of a strong people who can drink and know when to stop! There's no hidden taste for me to dread.'"

"It was at this very house—long before Mr. Weston was married—that Frank and I were first offered wine. Frank took a glass and enjoyed it. Soon he liked the taste of wine so well that he kept some in his room. He said it was hospitable to offer it to others. Still, no one thought of his drinking too much, for, as he said, he came of a strong, sturdy people. Then he married as sweet a girl as ever lived. Business troubles came, and he drank more—never to excess, as we say; but any wine was excess to him, for, as he found out when it was too late, his constitution would not bear it. When you were a little child, two years old, your father was dying from the effects of wine-drinking."

"I went to visit him again and again, and every time he said: 'Ned, stop every boy you can from tasting his first glass of wine; one is never on the sure side when he takes that first glass.'"

"Now, my dear boy, you understand why I took the liberty of asking for the coffee. And here comes our bonny lass with Mocha and cream."

The evening passed in bright talk, singing, and games; but, to the boy's great pleasure, Mr. Denison took leave of the Westons when he did, and said he would like to walk back to town with him. They had hardly closed the door when Frank said: "Mr. Denison, I thank you so much for what you've told me. I promise you never to touch the first drop. I see that it is my only safe way. Please, sir, be my friend for father's sake. Dear father! I wish he had been afraid of wine."

This was the beginning of a warm friendship between the two; and Frank, when he grew to be a prosperous man, often said that he owed his health and happiness, under God to the promise he had given to his father's friend.—[S. S. Visitor.]

TRUE BLUE.

There may sometimes be met in the streets of Portland a bright-eyed, rosy little woman usually accompanied by two children, one a fair little girl, and the other an apple-munching urchin.

Nothing extraordinary about that, but thereby hangs a tale. At the time of the "late unpleasantness" this little lady's lover was a soldier and was down with Phil Sheridan in the Shenandoah, where he lost a leg. Her friends notified her that of course she would regard the engagement as cancelled. "I shall do nothing of the kind," she replied. "What, marry a one-legged man?"

"Of course I'm going to! Why, bless your souls, if they'd shot James all away and left the leg, I'd marry that!"

"Thank heaven," says a local paper, "she was not reduced to that. James has a good cork leg, a good situation, two nice babies, and one of the truest and best little wives in Christendom."

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The Pulpit.

THE RELATIONS OF THE CHURCHES TO HOME AND FOREIGN MISSIONS.

[A paper read before the River Conference of Churches, by the Rev. J. Carrington.]

In the Church of Jesus Christ, Missions are the work of sending to and maintaining in needy places, at home or in foreign countries, the glorious Gospel of Jesus Christ, and his missionaries, ordained or lay. This means the translating of the Scriptures of God, preaching the Gospel of Christ, establishing churches, forming schools and medical departments, itinerating, etc., and in fact, all that legitimately pertains to holding up "Christ and him crucified."

Missions were inaugurated in heaven. God determined to send his Son on a mission. This mission of his Son is the vital element in both Home and Foreign Missions. Of that heavenly mission I remark:

(1) It was emphatically a Foreign Mission. There was no need of Missions in heaven. It was not, then, Home Missions; it was Foreign. The Son was to go to a distant land. The planet Earth had rebelled against Jehovah. The mission of Jesus was to this earth to reclaim it to God.

(2) I remark, this mission displayed grandly, wondrously and graciously the love of God. "God so loved the world"—what world? Why, our world. "So," the word is small.

You cannot measure it; you cannot weigh it; you cannot grasp it. Then you cannot tell me, and I cannot tell you, how much God loved the world. But he so loved it that we get the

(3) Remark: He gave his Son. He sent his Son; his Son was the missionary to go abroad among a sinful people to save them. He sent his only begotten Son; the "this is my beloved Son, in whom I am well pleased." He is the one "who is over all, God blessed forever," the God-Man; God. It was how he lived, what he did and suffered, his death and resurrection, which make all Christian Missions precious realities, certain of success. What a missionary was this!

(4) I remark, his was a mission not of duty, but of atonement for others. He was the Vicarious Sacrifice. The more human missionary goes because of duty. Woe is me, if I go not. Christ came to do of his own free will for a sinful race that they would not do for themselves—what none other could do for them. His mission was a vicarious sacrifice. He put himself under the law for those who were under its condemnation. He suffered for those who deserved to suffer. He, sinless, bore the sins of the sinner, on the cross. He died that the sinner might have spiritual life. He rose for our justification. He prayed—his was a mission of prayer. He preached—his was a mission of preaching. He went about doing good—his was a mission of mercy. Analyze his mission, and you will see it, through and through, a vicarious sacrifice; an atonement, not for himself, but for sinners.

Such, my friends, briefly stated, is the heavenly mission—started from heaven, completed on earth. Christ said: "It is finished."

II. I come to a new era of missions. Christ in the flesh, risen, inaugurates missions that have gone on and gone on, reaching down to this very moment. There are the missions before us, divided into two great departments, Home Missions and Foreign Missions; but really they are one. They are a part of the Church of Jesus Christ. The missions and the churches are a unity, in a sense. The fact that missions are reaching out among the unsaved, and have mainly to do with the unsaved, to bring them to Christ—this fact has saved the subject given me for to-day from being no subject at all. Unity has no relations to itself.

I have said Missions are a part of the Church of Christ. So, let me speak briefly on this unity.

The true Church is the invisible Church of Christ; that is, all those who love Jesus and trust him as their personal Savior for a personal salvation. This Church is a unit. There is here a beautiful, sweet, loving oneness—one in Christ, as Christ and the Father are one. This is the body, one body, Christ being the head. This the building, based on one foundation, Christ the corner-stone. This is the Church of Christ. I might also say it includes all who will believe in Christ and be saved in time to come. In God's mind it does mean this; for, as Christ was slain from the foundation of the world, so all they are included from the foundation of the world.

This, then, is the Church of which it is said, in Ephesians, fifth chapter: "Even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish."

Its oneness is in the divine purpose. He has not one purpose for one part of his Church, and another for another part. The work he gives one part to do may have to be done in a different manner from that of another. His own ineffable glory in the holiness of his people is, we may say, the high purpose of his will.

Its oneness in the change wrought in the heart of every believer. "Marvel not I say unto you, ye must be born again." Each is born into the kingdom as a babe is born into life. This change of heart brings all who are thus changed into one relation to God. Wonderful oneness, essential oneness—without it there is no salvation.

Its oneness in the scarlet string that runs through the Bible. This string runs through the consciousness of the Church, making it a grand one. "Without the shedding of blood is no remission of sins"—the blood of one, Jesus. This same blood for all, and this a necessity. Here is a oneness that cannot be divided. We are not redeemed with corruptible things, as silver and gold, but with the precious blood of Christ. "The blood of Jesus Christ his Son."

The oneness in life. There is one life in it all. Paul expressed it once for all when he said: "I live, yet not I, but Christ in me." Christ expressed it beautifully, forcibly, when he said: "I am the vine, ye are the branches." One, then, is the Church, because it has only one life, the life of Christ.

Its oneness in the truth it holds and must preach. "Christ and him crucified," sums it all up. This is the truth. "I am the truth," said the Master. Its oneness in its work—to teach all nations; preach Christ and him crucified. And then, it is all through one. "Without me ye can do nothing."

Its oneness in its rewards. Its rewards are not of claim on its part; they are rewards of grace. "Be faithful unto death, and I will give you a crown of life"—not that you earn or can earn it, for at most you only do what is duty. "I will give you a crown of life."

In the above thoughts, I have not run, as it may seem, from our subject. By showing you the grandeur of Missions, in speaking on the Heavenly Missionary; by showing you the importance of the Church, in alluding to its oneness, I hope I have thrown some light upon the subject, and run before it with a force which shall uphold the logical unity, as well as the unity of force, in my paper.

(Concluded next week.)

HISTORICAL.

[In this column we intend to give such portions of our church history as are of great interest to all, and which should especially be known by our own people.—Ed. PACIFIC.]

THE PURITANS.

The following extracts are from the first volume of William Cullen Bryant's "Popular History of the United States," the second volume of which has lately been delivered to subscribers:

"In North Nottinghamshire, in the Hundred of Basset-Lowe, is the village of Scrooby. Though little more than a hamlet, it was of some importance three hundred years ago, as a post-town on the great road from London to Scotland, and as containing a manor-place belonging to the Archbishop of York, then the Archbishop Sandys, one of whose sons was that Edwin Sandys who, in 1618, was made Treasurer of the Virginia Company in London. There were historical associations connected with the Archbishop's residence at Scrooby other than those from which the descendants of the 'Pilgrim Fathers' may cherish its memory, and which even now are not without some interest. Here Margaret, Queen of Scotland, daughter of Henry VII, slept for a night on the way to her own kingdom, in 1503; here, also, Henry VIII passed a night on a northern progress, in 1541; and in this manor-house Cardinal Wolsey lived some weeks after his fall, ministering to the poor in deeds of charity, saying mass on Sunday, and distributing alms in meat and drink and money."

"This house of the Archbishop was the one great house of Scrooby, for the people of the neighborhood were, for the most part, plain yeomen, who followed what Bradford, the Plymouth Governor, called the innocent trade of husbandry. In the methods and manners of their living there was no very essential difference, except that they had enough to eat and wear, from that way of life which fell to the lot of some of them in an American wilderness. For the habits of the common people of England at that period were exceedingly simple, and in some respects almost primitive. Only where wood was plentiful were their houses well and solidly built of timber; elsewhere they were mere frames, filled in with clay. The walls of the rich only, who could afford such a luxury, were covered with hangings to keep out the dampness, and even plastered walls were uncommon. The floors of these houses were of clay, and covered, if covered at all, with rushes. Chimneys had come into use in the sixteenth century, though it was common long after to leave a hole in the roof for the escape of smoke, as is done in Indian wigwams. The windows were not glazed, for that was a luxury so costly that even noblemen, when they left their country homes to go to court, had their glass windows packed away with other precious furniture for safe keeping. In the houses of the common people there was no better protection from the weather than panes of oiled paper. A pallet of straw, with a rough mat for covering, and a log for a pillow, was deemed a good bed. The food of the people was chiefly flesh, for gardening was an art confined to the very rich, for ornamental purposes, and few vegetables were cultivated. Even agriculture was in a rude state; and the draining of land was almost unknown, and fever and ague consequently the common disease. A clumsy wooden plow, a wooden fork, a spade, hoe and flail were the only agricultural implements. The bread was the coarsest kind of black bread made of the unbolted flour of oats, barley or rye, and in times of scarcity this was mixed with ground acorns. Table-forks were unknown; the spoons and platters, where there were any, were of wood; with the use of a knife, the fingers, and a common dish, the civilities of the table were generally dispensed with."

APRIL FOOLS AND OTHER FOOLS.

The custom of playing a joke upon one's neighbor upon the 1st of April is of very ancient origin, dating so far back in the past that we are unable to tell just when or with what nation it had its birth.

Among the Hindoos there is a feast which is still observed, called the "Huli," which, continuing thirty days, terminates on the thirty-first of March. One of the distinctive features of the feast is, that every one endeavors to send his neighbor upon some errand to some imaginary person, or to persons whom he knows are not at home; and then all enjoy a good laugh at the disappointment of the messenger. The observance of this custom by this peculiar people seems to indicate that it had a very early origin among mankind. In fact, it is not impossible that the manner in which the day is observed by us may have been suggested by some pagan custom. But whatever or whenever its origin may have been, we find it so widely prevalent over the earth, and with so very near a coincidence of day, as to be proof of its great antiquity.

In England, the custom of April-fooling is practiced very much as it is in the United States. "A knowing boy will despatch a younger brother to see a public statue descending from its pedestal at an appointed hour. A crew of giggling servant-maids will get hold of some simple swain, and send him to a bookseller's shop for the 'History of Eve's Grandmother,' or to a chemist's for a pennyworth of 'pigeon's milk,' or to the cobbler's for a little 'strap-oil,' in which last case the messenger secures a hearty application of the strap to his shoulders, and is sent home in a state of bewilderment as to what the affair means. The urchins in the street make a sport of calling to some passing beau to look to his coat-skirts; when he either finds them with a piece of paper pinned to them or not; in either of which cases he is saluted as an 'April-fool!'"

It has been said that "what compound is to simple addition, so is the Scotch to English April-fooling." The people living in Scotland are not content with making a neighbor believe some single piece of absurdity, but practice jokes upon him *ad infinitum*. Having found some unsuspecting person, the individual playing the joke sends him away with a letter to some friend two or three miles off, for the professed purpose of asking for some useful information, or requesting a loan of some article, while in reality the letter contains only the words:

"This is the first of April, Hunt the gowk another mile."

The person to whom the letter is sent at once catches the idea of the person sending it, and informs the carrier with a very grave face that he is unable to grant his friend the favor asked, but if he will take a second note to Mr. So-and-so, he will get what was wanted. The obliging, yet unsuspecting carrier receives the note, and trudges on to the person designated, only to be treated by him in the same manner; and so he goes on from one to another, until some one, taking pity on him, gives him a gentle hint of the trick that has been practiced upon him. A successful affair of this kind will furnish great amusement to an entire neighborhood for a week at a time, during which time the person who has been victimized can hardly show his face. The Scotch employ the term "gowk" to express a fool in general, but more especially an April fool; and among them the practice which we have described is called "hunting the gowk."—[Wide Awake.]

POLISHING LINEN.—Have a bosom-board smooth and bare on one side, neatly covered on the other for ironing; tack the cloth on the sides of the board or draw it over to the side. Now do up your linen as usual. Then remove the board, and place the bare side under the shirt-front; now dampen with a wet cloth and rub with your polishing iron, or a smooth iron will do, if you have not a polishing one. Do your collars and collars the same way, and with a little practice, you can do as well as John Chinaman. The secret is this: use a smooth, bare board, and a perfect gloss is the result. You can use cold starch; the effect is the same. Many ladies prefer to use it instead of hot starch. This is my way; mix with cold water; then add a very little warm water, but not hot enough to cook the starch; dip the linen in this, roll tight, and they are ready in half an hour.

A Floyd County farmer, says the Burlington Hawkeye, halting his team on a crossing, read a large sign stretched across the road. He read: R-a-i-l, rail, r-o-a-d, road, railroad; c-r-o-s-s, cross; s-i-n-g, sing, crossing; railroad crossing; l-o-o, double l double o o k, look; o-u-t, out; f-o-r, for; look out for, t-h-e, the; e-n, en—and before he could say g, or even think of a word beginning with it, the end of the world struck his nag amidships; he saw his horse wandering off in different directions into the infinity of space; he was vaguely conscious of snaffle rings, and broken tires, and shattered springs, and harness things, and fragments of songs like a whirlwind sings, and when he came crashing down on his back and bulged through the top of a freight car and wrecked a job lot of agricultural implements, he would have given all his wagon was worth to know what the rest of that sign was.

The children of Cambridge, Mass., beautifully remembered the poet Longfellow's 72nd birthday, February 27, by presenting him with a chair made of the chestnut-tree under which stood the smithy he has immortalized.

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Any length cut, and all kinds of Cloth kept in stock. Samples, with Instructions for Self-Measurement, sent Free.

A small stock of uncalled-for Goods to be sold at a Great Reduction.

CLOTH AND WOOLEN BROKER.

Finest Stock of Woollens in the World.

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727 Market St.

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jan15-tf

A New Era in Real Estate!

THE BEST



Yet Offered!

Berkeley Land and Town Improvement ASSOCIATION

Now Offer For Sale Choice Residence Property, Desirable Business Lots,

AT VERY LOW RATES AND ON VERY EASY TERMS!

Now is the time to buy while everything is cheap, as there will be a great rise in value on the revival of business. This property is reached from San Francisco by the Berkeley Ferry and by two lines of railroad. Time, forty-five minutes. The finest climate, fine view, and excellent educational advantages—all combine to make Berkeley A MOST DESIRABLE PLACE FOR RESIDENCE.

A few more lots are offered at

\$200 Each.	\$10 Cash	\$5	Monthly Installments for Balance.
300	20	5	"
500	to \$600	50	10
700	to 1000	100	15

The facilities for obtaining steady employment in Berkeley should induce every man to secure a home while property is yet cheap. Remember, we give no encouragement that employ Chinamen. SPECIAL INDUCEMENTS offered to those that improve at once, and to FACTORIES in which none but WHITE labor is employed.

A few more of those choice building-lots adjoining the University Grounds are for sale, also a few adjoining the railroad depot at the University. For bargains in all parts of Berkeley give us a call. A perfect title is in all cases guaranteed. Call and see us before purchasing elsewhere. We sell our own property. In all cases only eight per cent. interest on unpaid parts.

Those visiting Berkeley should take the Berkeley Ferry. Time from San Francisco—Week days, 9 A. M., 2 and 4:45 P. M., Sundays, 9 and 11 A. M., and 5 P. M. Or take the Oakland Ferry from San Francisco to Delaware Street. Time, 6:10, 8 and 10 A. M., and 5, 6:30, 8 P. M. Change at the Point Station and take cars for Delaware Street. For further particulars, or to purchase, call on

S. A. PENWELL,

625 MARKET STREET, - - SAN FRANCISCO,

Or at Office, cor. Fifth St. & University Ave., West Berkeley.

CEO. F. SILVESTER,

Importer, Wholesale and Retail Dealer in

FLOWER SEEDS

Fruit and Evergreen Trees, Plants, Etc.

ALFALFA, GRASS AND CLOVER SEEDS

In Large Quantities, and Offered in Lots to Suit Purchasers.

GREAT REDUCTION IN PRICES.

Seed Warehouse, 315 & 317 Washington Street, S. F.

jan23-3m

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The Great Russian food-remedy for CONSUMPTION, BRONCHITIS, DYSPYPSIA, and other Debilitating and Nervous Diseases. Manufactured by

A. MYERS, A. M.

CHAMPAGNE FAUCETS of appropriate kinds always on hand. Price, \$1 to \$5. Also BLACKBERRY CORDIAL, the purest and best made.

SEND FOR TREATISE. SENT FREE.

All orders accompanied with cash, promptly filled.

A. MYERS, 825 Capp Street,

Near Twenty-fourth Street, SAN FRANCISCO.

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Cordage Manufactory

Established 1856.

WE HAVE JUST ADDED A LARGE AMOUNT of New Machinery of the latest and most improved kind, and are again prepared to fill orders for Rope of any special lengths and sizes.

Constantly on hand a large stock of

TARRED MANILA ROPE.

HAY ROPE.

WHALE LINE, ETC.

OFFICE AT TUBBS & CO

No. 611 and 613 Front Street.

MANUFACTORY AT THE POTRERO.

dec 1864

The Pacific.

News of the Week.

PACIFIC COAST.

Preparing to Welcome General Grant.—An organization of Union and Confederate soldiers to welcome General Grant on his return to the United States is being formed throughout the country. The plan is to divide the nation into three parts, Grand Divisions of the East, Centre and West, each to be commanded by a Lieutenant-General, and the whole by a General. The divisions will be separated into corps, divisions, brigades, regiments, etc., as they existed during the war. There is a movement in Oakland to get up a regiment of this kind.

On Saturday, says the Carson "Appeal," Fish Commissioner Parker planted 12,000 young salmon in the Truckee river, losing only one fish in the transit from Carson. Mr. Parker states that he will plant 50,000 more in that river at once. If those fish plants prove successful the necessity of sending to California for salmon will be obviated.

The Southern Pacific Railroad Company has contracted for the steel rails necessary to finish the road to Tucson, Arizona, and unless prevented by warm weather, will continue building until that place is reached early this season.

A dispatch received at Walla Walla, on the 27th March, from New York, stated that the Northern Pacific Company had shipped 2,500 tons of rails, to be laid on the Pen d'Oreille division of the road, and that engineers would be sent to survey the road.

Advices from San Diego state that Secretary Romero, of Mexico, has issued an order to A. H. Ducoing, the Custom House officer at Tia Juana, Lower California, permitting all Mexicans who desire to establish themselves there to introduce all kinds of riding animals, carts, wagons, harness, furniture, agricultural implements, provisions, etc., for their own use, free of duty, subject only to the law of May 31, 1875, governing settlers.

A range at the Baldwin Hotel upon which much oily drippings had accumulated caught fire the other morning at breakfast time, and for a moment created great excitement. A pail of water soon put a quietus upon the fire, and the inmates of the dining room settled back to enjoy their meal.

The Free Public Library held a meeting last evening and authorized the President and Secretary to execute a lease of Pacific Hall, in accordance with the resolution adopted by the Board of Supervisors. A. S. Halliday was granted leave of absence for sixty days. It is expected that the doors of the institution will be opened to the public by the 15th of May. Persons desiring to contribute books may so signify to Messrs. Moulder and George of the Committee on Books.

It is stated that the Oregon and California Railroad Company are now negotiating for the construction, in the East, of a large iron ferry boat, somewhat similar to the New York style. This boat will be constructed East and brought to Portland in sections.

Says the Yolo Democrat of Tuesday: Yesterday we were shown three samples of wheat of the Sonoma variety, grown on the farm of F. S. Freeman in Capay Valley. These three bunches illustrated the average, which according to measurement was just three feet high, and commencing to form heads.

Since the announcement that a tobacco factory is to be established at Puyallup, the Olympia "Experiment" hears of a large number of small farmers purposing to embark in the business of raising the soporific weed.

L. U. Shippee of Stockton on Monday shipped 6,000 pounds of wool to San Francisco, the first of the spring clip of San Joaquin county.

It is reported that a survey will be made at an early date for a railroad from Benicia to the Napa junction, which after being built will bring all the Napa Valley trade into that town.

Another Drinking Fountain.—Last November the Board of Supervisors granted H. Cogswell permission to erect a granite marble fountain at the corner of Montgomery avenue and Kearny street, and in accordance therewith, that gentleman proposes to have erected by the 1st of May a polished granite drinking fountain 13½ feet high, surmounted by a bronze statue of Benjamin Franklin, 6½ feet high, the whole with the base reaching a height of 21½ feet. Work of construction is under way.

The registration office is daily becoming a more busy scene. The entire force is kept busy and the new registrations number from two to three hundred daily. It is noticeable that many of the newly registered are old citizens who have never before taken sufficient interest to exercise the franchise, but who now signify an anxious desire to vote against the new constitution.

EASTERN AND FOREIGN.

The N. Y. Tribune says: Only Confederate Brigadiers, Colonels and "Majors" seem to have any chance for getting office about the Capitol nowadays. No doubt the new Democratic Assistant Messenger, whose duty it is to hoist the stars and stripes over the Senate Chamber, will be somebody who spent four years trying to shoot down the flag, and the men who defended it.

New York, March 21st.—A Washington special to the "Tribune" repeats the statement that the Pacific Coast Senators will introduce, during the extra session, a modified scheme for the restriction of Chinese immigration.

Chicago, March 24th.—A "Times" Atlanta, Ga., special says: Full reports of last night's destructive tornado are received.

Hundreds of miles of fencing have been prostrated between Macon and Augusta. Cattle, outhouses, etc., are destroyed, to great value. The storm came from the southwest, and was several miles wide. At Milledgeville, the destruction of property reached \$100,000. The long wagon bridge across the Oconee river was blown down, and a negro, who was driving a four-mule team across went down with it, and was crushed on the shoals a hundred feet below. The total damage in the five counties cannot be estimated.

The farmers on the line of one of the Canadian railroads have sent a train of ten cars loaded with wood to Quebec for the poor of that city. The railroad carried it free.

Burlington, Vt., has had eleven consecutive weeks of good sleighing, and yet has not had any heavy falls of snow during the winter. It came light and often.

The N. Y. Tribune says of White's appointment to the Berlin Mission: If it has any political significance at all, which we doubt, it will be understood as a concession to the Conkling and Grant elements, which have usually been able to command White's services. White was classmate of Wayne MacVeagh, who is understood to have vigorously pressed his nomination. The "World" praises the appointment of White.

The Times thinks it may appear wildly absurd to give warning of a Democratic scheme for the admission of Utah as a state, but the exultant Democratic majority in Congress is capable of almost any sort of mischief. There is no occasion to dread the interposition of the Executive veto for a bill to admit that Territory. Tack the bill to the Naval Appropriation bill, and the thing is done.

Applications for berths in the steamship "General Werder," which is to convey the Woodruff Scientific Expedition around the world, sailing hence the 8th of May, are coming daily from all parts of the country. Rev. Edward Deems of Colorado is appointed Chaplain of the expedition.

The steamer Labrador, from Havre, brought 438 immigrants yesterday, the largest single number of arrivals since July 10, 1878. Two hundred are Swiss, bound for California to cultivate grapes.

London, March 26th.—The famine in upper Egypt causes terrible suffering. In some villages the people, naked, like wild beasts dig for roots. In one town women and children fought over scraps of bread. Inland villagers are said to be starving like dogs.

Berlin, March 28th.—It is stated that the Czar has started for Livadia. The government intends to proclaim a state of siege in St. Petersburg, Moscow, Kieff and Charkoff.

St. Petersburg, March 28th.—The "Gazette" is informed from a trustworthy source that the Chinese Ambassador demanded retrocession of Kuldja. A dispatch from Orenburg says the Chinese are preparing a demonstration against Kuldja.

London, March 28th.—In the House of Commons last night, Sir Charles Dilke moved a resolution of censure relative to the Zulu war. Debate was adjourned without action. Stanhope, Under-Secretary for India, introduced a bill authorizing the raising of £10,000,000 in England for Indian service for ordinary expenses of the current year.

Rangoon, March 29th.—Natives of Burmah here believe the King is about to form an alliance with China. Reinforcements promised for British Burmah amount to 5,000 men. A man-of-war is also coming. All non-official residents have left Mandalay. There have been several attempts at incendiarism here, and one large fire occurred.

Vinnie Ream's baby is growing finely, which it couldn't do were it marble. How much nicer it is to have a real, true baby, isn't it Vinnie?

Financial.
Government bonds, 102½ for 6's of 1887; 104½ for 5's of 1881 x coupon; 104½ for 4½'s; 98½ for 4's. Silver, \$1.08½ per oz., 1000 fine. Consols, 96½. Bar silver, 92½ fine, 50¼ per oz. N. Y. sight drafts, 99½ to 100½.

Commercial.
FLOUR—Superfine, \$4.00 to 4.50; Bakers and Family Extra, \$3.00 to 3.25; Interior superfine, \$3.25 to 4.00; Oregon brands, extra, \$4.75; strictly choice do., \$5.00 to 5.25; Walla Walla extra, \$5.50 to 5.75; Salt Lake, extra, \$5.00 to 5.25.

WHEAT—Good shipping, \$1.60 to 1.65 per cwt.; choice, for milling purposes, \$1.65 to 1.67½.

BARLEY—Coast feed, 70 to 75c; brewing, \$1.05 to 1.15; Bay feed, 80 to 85c.
OATS—Inferior lots, \$1.00 to 1.02½ per cwt.; choice feed, \$1.10 to 1.30; milling, \$1.50 to 1.55.

CORN—Large Yellow, 90c to 92½; small Yellow, 92½ to 95c; large White, 90c to 95c.

RYE—Coast, 87½ to 92½; choice Stockton, \$1.00 to 1.02½.
FEED—Bran, \$12.00; ground barley, \$19.00 to \$20.00; middlings, \$18; oil cake, \$32.

BEANS—Peas are quotable at \$3.00 to 3.15; Lima, \$4.35 to 4.50; Small White, \$3.12 to 3.25; Red, \$1.50 to 1.75; Pink, \$1.40 to 1.50; Butter, \$2.20 to 2.30 for small and \$2.10 to 2.25 for large; Bayo, \$1.45 to 1.55; Castor, \$3.00 to 3.50 per cwt.

BUTTER—Choice fresh California, 18 to 21c; ordinary, 16 to 18c; choice new Irish, 16 to 22c; Eastern, 11 to 18c.

CHEESE—California, choice, 11 to 12c; ordinary, 9 to 11c; Eastern, good, 12½ to 17c; Eggs—California, 20 to 21c; Oregon, 17½ to 19c; Salt Lake, 19 to 20c; Eastern, 17 to 18c.

WOOL—San Joaquin, Los Angeles and Southern butry, fall, 8 to 10c; fair to choice Coast, Sacramento and Northern, 9 to 14c; Mendocino and Humboldt, 15 to 18c; Oregon, 17 to 21c for Eastern; Valley do., 20 to 22c.

HIDES AND SKINS—Dry Hides 13 to 14c; culls, one-third less; Mexican, 10c per lb. less; dry kip and calf, 12½ to 15c; salted, over 55 lbs., 8 to 9c; 45 to 54 lbs., 7½ to 8c; salted kip, 15 to 20 lbs., 7½ to 8c; salted calf, 7 to 10c for small dairy and large slaughter-house respectively. Sheepskins 12 to 18c for shearings; 25 to 35c for short; 40 to 50c for medium; and 60 to 75c each for long wool.

TALLOW—¾ to 6c cash for prime to choice. HOPS—4 to 8c per lb., according to quality. POTATOES—Petaluma and Tomales, \$1.00 to 1.15; Humboldt Reds, \$1.00 to 1.25; River kinds, 50 to 65c; Early Rose, \$1.00 to 1.12½; Puget Sound, \$1.20 to 1.45; Sweet, \$2.25 per cwt. ONIONS—Good to choice, \$9.00 to 12.00 per cwt. HAY—\$6.50 to 13.50 for all grades.

Publisher's Department

The Subscription Price of THE PACIFIC is \$2.50 in advance; \$2.00 after three months—which rates include the payment of the postage by us.

The date against your name on the label of your paper shows to what time your subscription is paid.

PAYMENT for THE PACIFIC, when sent by mail, should be made in Money Orders, Bank Checks, or Drafts. When neither of these can be procured, send the money in a registered letter to THE PACIFIC. All postmasters are required to register letters whenever requested to do so.

DISCONTINUANCE.—Remember that the publisher must be notified by letter when a subscriber wishes his paper stopped. All arrearsages must be paid.

The courts have decided that all subscribers to newspapers are held responsible until arrearsages are paid, and their papers are ordered to be discontinued.

THE PACIFIC is sent to subscribers until an explicit order is received by the Publisher for its discontinuance, and all payment of arrearsages is made, as required by law.

RENEWALS.—One week is required after receipt of money by us before the date opposite your name on your paper can be changed.

New subscriptions can commence at any time during the year.

Always give the name of the Post-office to which your paper is sent. Your name cannot be changed on our books unless this is done.

All letters on business should be addressed to THE PACIFIC, No. 7 Montgomery Avenue, San Francisco; Post-office box 2348.

We bespeak the attention of our readers to our advertising columns. Our advertisers are our friends. They help us to publish our paper. They are also the friends of our subscribers, because without their patronage we could not furnish THE PACIFIC at the low price for which it is now offered. Besides, we have some feeling of gratitude, and are anxious to give as good as we receive. We want our advertising friends to find that it pays to make their business known through our columns. We can do this if our readers will bear them in mind, and give a share of their patronage to those who are thus assisting us.

The Blymeyer Bell advertised in our columns is coming into great demand, owing to its beauty of tone, durability, and cheapness when compared with the price of copper and tin bells. The agents in this city show thousands of testimonials of the highest character. We can heartily recommend this bell to our readers.

"What Piano is it best to buy?" is the oft-repeated question; and some people would be astonished to know that the Chickering Piano is the one so often selected. But when in use, its sweet tones reveal the mystery.

So INSIDIOUS ARE THE FIRST APPROACHES of Consumption that thousands remain unconscious of its presence until it has brought them to the verge of the grave. An immediate resort to Dr. D. Jayne's Expectantant upon the first appearance of Cough, Pain or Soreness of the Throat or Chest would very generally preclude a fatal result, or in case the symptoms indicate the presence of Latent Consumption, would tend to subdue the violence of the disease, and thus materially assist in prolonging the life of the patient. Use the Expectantant, therefore, when you take a Cold, and by so doing prevent the necessity for its use in more dangerous complaints. Sold by Crane & Brigham, San Francisco.

The April number of the "North American Review" opens with an article entitled "Retribution in Politics," by ex-Gov. Hendricks. It is intended as a reply to the charges which Senator Blaine in the March issue made against the Southern wing of the Democratic party. The second paper is on "The Public Schools of England," and is by Thomas Hughes, author of "Tom Brown at Rugby." The object of the writer is to show the need of establishing in the United States educational institutions similar to those in England. Next follows a contribution on "German Socialism in America," by an anonymous writer. The fourth is by Henry James, Jr., and is entitled "A Friend of Lord Byron." It reviews the recently published memoir of the Rev. Francis Hodgson, and notices the Byron scandal. "The Census of 1880," by George Walker, offers suggestions as to the best means of taking the national census, and shows how the business interests of the country can be advanced by census statistics if they can be made full and accurate. The sixth article is a plea for the Indians, by the noted Nez Perces chief, Joseph, with an introduction by Bishop Hare. W. W. Story, poet and sculptor, concludes his discussion of "The Pronunciation of the Latin Language." "Hartmann's Religion of the Future" is the subject of a treatise by M. A. Hardaker. The closing paper is a critical review of recent miscellaneous literature. Published at 551 Broadway, New York, and for sale by booksellers and newsdealers generally, at 50 cents per copy.

There is a great demand for reading matter, religious and secular, at the jail, prison, house of correction, and hospital. If persons having books or papers that they can spare will leave them at the office of THE PACIFIC, they will be placed in these institutions.

Go to "The New England Kitchen," 522 California street, if you want a good lunch for ten cents. Practice economy, keep away from the whisky saloon, and frequent instead a restaurant like this, where hot coffee and good rolls and doughnuts and oat-meal and fruits and a variety of dishes are well prepared.

A well recommended French Protestant Evangelist—as he does the Evangelistic work without any salary—would like employment among English-speaking people, as teacher of the French language, or as a collector or watchman. Apply at THE PACIFIC office.

PRIVATE INSTRUCTION in Latin, English, Mathematics, Penmanship, and on the Piano-forte. Address "A. H.," Room 23, No. 7 Montgomery Avenue.

Alkethrepta, a delicious preparation of cocoa, prepared by the Homeopathic Pharmacy of New York City, noted for its nutritive qualities and particularly suitable for invalids or persons of delicate digestive organization. Colima Coffee, acknowledged to possess a richer flavor than any other grown, also Mocha, Java, Kona, Costa Rica, etc. Choice Teas and Coffee a specialty.

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WOODWARD'S GARDEN.—A ramble of an hour through Woodward's Garden, with an intelligent companion, will give a boy or girl more real information in natural history than weeks of study under the usual conditions. Add to this, the never-failing delight given by the exhibition of the wonders and beauties of the animal kingdom, and we see how it is that Woodward's Garden is constantly crowded with young and old.

For the Superb Range or the American improved stove, go to J. J. Vasconcellos, 524 Washington St., bet Montgomery and Sansome, and there you will find all the latest improvements in Kitchen Utensils, Ice-cream Freezers, Enameled, Porcelain, and Stone Iron ware, and many other things indispensable to a good house-keeper.

STOP THAT COUGH with Garland's Vegetable Cough Drops. They have stood the test of time. For sale by all druggists. Depot, 765 Mission St., San Francisco.

FOR LADIES ONLY.—The best possible proof of the efficacy of a beautifier is universal endorsement by ladies. DICKEY'S CREME DE LIS is a time-honored preparation. Ten years of use have proven it to be the only safe and reliable preparation in existence. It is sanctioned by chemical analysis and the medical profession, and is the best cosmetic for the complexion ever produced. Sold by all druggists.

ROOMS.—Persons desiring to rent desirable rooms in the best parts of San Francisco, by the day, week or month, with or without board, at low rates, please call at office of THE PACIFIC.

A REDUCED FAC-SIMILE of the second policy issued by The Hartford Fire Ins. Co., nearly a century ago, is printed on another page in connection with its sixty-ninth annual statement, the issue of the statements beginning to date from the time of the company's incorporation in 1810. Success has attended the management of this company from the start, and it has always been ranked among the very best. Its losses have been at times severe; for instance, by the Chicago fire they were nearly two millions of dollars, and by the great fire in Boston in 1872 they were nearly half a million. The entire losses paid by the company amount to the large sum of twenty-three millions of dollars. Its capital is now one million two hundred and fifty thousand dollars, its assets more than three millions three hundred and fifty thousand dollars, and its net surplus more than eight hundred and sixty thousand dollars. How all-important it is for those seeking insurance to regard such facts as these, and to place their risks in a company where solvency unquestioned is stamped upon past, present and future action!

If you want a good book, a choice one, that will instruct as well as amuse the younger members of the family, or one that will prove a lasting benefit to the older ones, you can be justly called by calling at the Methodist Book Depository, 1041 Market street, between Sixth and Seventh, San Francisco.

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Southern Pacific R. R.
Commencing July 14, 1878,
Passenger trains will leave San Francisco from Passenger Depot on Townsend St., between Third and Fourth Sts., as follows:

8:30 A. M., Daily, for San Jose, Gilroy, Hollister, Tres Pinos, Pajaro, Salinas, Soledad, and all way stations. At Pajaro the Santa Cruz R. R. connects with this train for Aptos and Santa Cruz. At Salinas the M. & S. V. R. connects with this train for Monterey. Stage connections made with this train. Parlor car attached to this train.

10:40 A. M., Daily, for San Mateo, San Jose and Way Stations.

3:30 P. M., Daily, (Sundays excepted) for Gilroy, Pajaro, Hollister, Tres Pinos and Way Stations. Stage connection made with this train at Santa Clara for Pacific Congress Springs. On Saturdays only the Santa Cruz R. R. connects with this train at Pajaro for Aptos and Santa Cruz; returning, passengers leave Santa Cruz at 4:20 A. M. Mondays, (breakfast at Gilroy) arriving in San Francisco at 10 A. M. Also, on Saturdays only the run of this train will be extended to Salinas, connecting with the M. & S. V. R. for Monterey; returning, leave Monterey Mondays (breakfast at Gilroy) arriving at San Francisco at 10 A. M.

4:40 P. M., Daily, for San Jose and all Way Stations.

6:30 P. M., Daily, for Menlo Park and Way Stations.

Sundays an extra train will leave for San Jose and way stations at 9:30 A. M.; returning, will leave San Jose at 4:40 P. M.

Excursion tickets to San Jose and intermediate points and return sold on Saturdays and Sunday mornings—good for return until following Monday, inclusive. Also, excursion tickets to Monterey—good from Saturday until following Monday, inclusive.

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